The Quran

THE QURAN

THE QURAN, a book which brings glad tidings to mankind along with divine admonition, stresses the importance of man's discovery of truth on both spiritual and intellectual planes.

Every book has its objective and the objective of the Quran is to make man aware of the Creation plan of God. That is, to tell man why God created this world; what the purpose is of settling man on earth; what is required from man in his pre-death life span, and what he is going to confront after death. The purpose of the Quran is to make man aware of this reality, thus serving to guide man on his entire journey through life into the after-life.

The main themes of the Quran are enlightenment, closeness to God, peace and spirituality. The Quran uses several terms, *tawassum*, *tadabbur*, and *tafakkur*, which indicate the learning of lessons through reflection, thinking and contemplation on the signs of God scattered across the world. The present translation of the Quran has been done keeping in mind these very themes.

Maulana Wahiduddin Khan, born in 1925 at Azamgarh in India, is an Islamic spiritual scholar who is well versed in both classical Islamic learning and modern science. The mission of his life from a very early stage has been the establishment of world-wide peace. To this end he has devoted much time and effort to the development of a complete ideology of peace and non-violence based on the teachings of the Quran. In the course of his research, the Maulana came to the conclusion that the need of the hour was to present Islamic teachings in the style and language of the present day. Keeping this ideal consistently before him, he has written over 200 books on Islam. In 1983, he wrote a commentary on the Quran, the Arabic version of which was published by Darel Wafa, Cairo as *al-Tadhkir al-Qawim fi Tafsir al-Quran al-Hakim*. To cater to inquisitive minds and the needs of the spiritually inclined, the Maulana established at New Delhi in 2001 the Centre for Peace and Spirituality. His most recent publication is *The Prophet of Peace: The Teachings of the Prophet Muhammad* (Penguin Books).

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THE QURAN

INTRODUCTION

The Quran is the Book of God. It has been preserved in its entirety for all time to come. Although written originally in Arabic, it has been made accessible, thanks to translations, to those who have no knowledge of Arabic. While no substitute for the original, translations serve the signal purpose of spreading the word of God far beyond the Arabic-speaking peoples to a far broader spectrum of humanity.

The Quran is apparently in the Arabic language, but in reality, it is in the language of nature, that is, the language in which God directly addressed all human beings at the time of Creation. This divine invocation of humanity is ever-present in the consciousness of all human beings, that is why the Quran is universally understandable—to some on a conscious plane, and to others at the subconscious level. This reality has been described in the Quran as 'clear revelations in the hearts of those who have been given knowledge.' This verse goes on to say that 'none deny Our revelations save the wrongdoers' (29:49).

This means that the Divine Reality, explained by the Quran on a conscious plane, pre-exists in man at the level of the subconscious. The message of the Quran is not, therefore, something which is alien to man. It is in fact a verbal expression of that same Divine Reality which is in consonance with man's own nature

and with which he is already familiar. The Quran explains this by saying that those born in later times were all initially born at the time of the creation of Adam and, at that time, God had directly addressed all these human souls.

This event is thus alluded to in the Quran:

'[Prophet], when your Lord brought forth the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, 'Am I not your Lord?' and they replied, 'Yes, we bear witness that You are.' So you cannot say on the Day of Resurrection, 'We were not aware of this' (7:172).

In the following verse, the Quran makes further mention of the dialogue between God and man:

'Surely We offered Our trust to the heavens and the earth, and the hills, but they shrank from bearing it and were afraid of it. And man undertook it. But he has proved a tyrant and a fool' (33:72).

The Quran, for man, is in essence already known to him, rather than an entirely unknown entity. In reality, the Quran is the unfolding of the human mind.

When one whose nature is alive—having saved himself from later conditioning—reads the Quran, those brain cells will be activated wherein God's first address lies preserved. If we keep this in mind, it will not be difficult to appreciate that the translation of the Quran is a valid means of understanding it.

If God's address was the First Covenant, the Quran

is the Second Covenant. Each testifies to the veracity of the other. If one has little, or even no grasp of the Arabic language, and can read the scriptures only in translation, he should not anticipate that he will be frustrated in his understanding of the Quran, for the Quranic concept of man as the natural recipient of God's word has become a reality in modern times. The science of the genetic code and the findings of anthropology both fully support this viewpoint.

The Creation Plan of God

Every book has its objective and the objective of the Quran is to make man aware of the Creation plan of God. That is, to tell man why God created this world; what the purpose is of settling man on earth; what is required from man in his pre-death life span, and what he is going to confront after death. Man is born as an eternal creature. When God created man as such, He divided his life span into two periods, the pre-death period, which is a time of trial, and the post-death period, which is the time for receiving the rewards or punishment merited by one's actions during one's lifetime. These take the form of eternal paradise or eternal hell. The purpose of the Quran is to make man aware of this reality. This is the theme of this divine Book, which serves to guide man through his entire journey through life into the after-life.

It would be correct to say that man is a seeker by birth. These questions lurk in everyone's mind: Who am I? What is the purpose of my life? What is the reality of life and death? What is the secret of man's success and failure? etc. According to the Quran, the answer to these questions is that the present world is the testing ground and whatever man has been endowed with in his pre-death period is all a part of the test. The Hereafter is the place where the result of the test will be taken into account by the Almighty and whatever man receives in the life after death, by way of reward or punishment, will be commensurate with his deeds in this world. The secret of man's success in this life is to understand God's creation plan and map out his life accordingly.

A Book of Divine Warning

The Quran is a book of divine warning. A combination of lessons and admonitions, it would be even more appropriately called a book of wisdom. The Quran does not follow the pattern of the traditional didactic book. In fact, when the average reader picks up the Quran, it appears to him to be a collection of fragmentary statements. Apparently this feeling is not unreal. But this arrangement of the Quran is not due to any shortcoming, but is rather in conformance with the Quranic plan of retaining its original form in order

to fulfill its purpose of conveying the message of truth to the reader who may, in his forays into the scriptures, read only one page, one verse or one line at a time.

One vital aspect of the Quran is that it is a reminder of the blessings granted by the Supreme Benefactor. The most important of these are the exceptional qualities with which God endowed man when He created him. Another great blessing is that He settled him on the earth, a planet where all kinds of support systems existed for his benefit. The purpose of the Quran is to ensure that, while enjoying these blessings of nature, man will keep his Benefactor in mind: he must acknowledge the munificence of his Creator. It is in so doing that man will gain entry into eternal paradise; ignoring his Benefactor, on the other hand, will lead man straight to hell. The Quran is indeed a reminder of this inescapable reality.

The Inner Spirit and God Realization

One important quality of the Quran is that it gives us only basic, but essential principles, often resorting to reiteration to emphasize them. On the contrary, non-basics, or matters relating only to form, constitute only a negligible part of the scriptures. This is in consonance with the Quranic scheme, the importance of form being entirely secondary. To the Quran, only those precepts are important which figure as

fundamental guidelines. This aspect of the Quran is so clear that its reader cannot but appreciate it.

The truth is that the inner spirit is of the utmost importance in the building of the Islamic personality. Once the inner spirit is developed, correct form will naturally ensue. But form on its own can never produce the inner spirit. That is why the aim of the Quran is to initiate and bring to fruition an intellectual revolution within man. The expression used by the Quran for this intellectual revolution is *ma'rifah* (realization of truth) (5:83).

The Quran stresses the importance of man's discovery of truth at the level of realization. True faith in God is what one achieves at such a level. Where there is no realization, there is no faith.

The Word of God

When you read the Quran, you will repeatedly find it stated that it is the word of God. Apparently this is a plain fact. But when seen in context, it is an extraordinary statement. There are many books in the world which are believed to be sacred. But, except for the Quran, we do not find any religious book which thus projects itself as the word of God. This kind of statement, appearing uniquely in the Quran, gives a point of departure to the reader. He then studies it as an exceptional book, rather than as a common book

written by human beings. We find recurring in the Quran statements worded more or less as follows, 'O man, it is your Lord, who is addressing you. Listen to His words and follow Him.' Even this style of address is quite exceptional. This kind of direct divine invocation is not present in any other book. It leaves a lasting impression on man. He feels his Lord is directly addressing him. This feeling compels man to take the assertions of the Quran with extreme seriousness, rather than treat them like everyday statements in an ordinary book. The style of compilation of the Quran is also unique. Books written by human beings usually have their material arranged in order from A to Z, according to the topic. But the Quran does not follow a pattern of this kind, so that to the common man it appears to be lacking in order. When looked at in reality, however, it will emerge as an extremely coherent and orderly book, and quite majestic in its style of writing. While reading the Quran, we feel that its writer is on a very high pedestal from where He is looking down and addressing the whole of humanity, which is His special concern. This address focuses on different groups of human beings, while encompassing all of them.

One special aspect of the Quran is that at any moment its reader can consult its Writer, put his questions and receive answers, for the Writer of the Quran is God Himself. He is a living God. As man's Creator, He directly hears and answers man's call.

A Peaceful Ideological Struggle

Those who are introduced to the Quran only through the media, generally have the impression that the Quran is a book of *jihad*, and *jihad* to them is an attempt to achieve one's goal by means of violence. But this idea is based on a misunderstanding. Anyone who reads the Quran for himself will easily appreciate that its message has nothing to do with violence. The Quran is, from beginning to end, a book which promulgates peace and in no way countenances violence. It is true that *jihad* is one of the teachings of the Quran. But *jihad*, taken in its correct sense, is the name of peaceful struggle rather than of any kind of violent action. The Quranic concept of jihad is expressed in the following verse, 'Do greater *jihad* (i.e strive more strenuously) with the help of this [Quran]' (25:52).

Obviously, the Quran is not a weapon, but a book which gives us an introduction to the divine ideology of peaceful struggle. The method of such a struggle, according to the Quran, is 'to speak to them a word to reach their very soul' (4:63).

So, the desired approach, acccording to the Quran, is one which moves man's heart and mind. That is, in addressing people's minds, it satisfies them, convinces them of the veracity of the Quran and, in short, brings about an intellectual revolution within them. This is the mission of the Quran. And this mission can be

performed only by means of rational arguments. This target can never be achieved by means of violence or armed action.

It is true that there are certain verses in the Quran, which convey injunctions similar to the following, 'Slay them wherever you find them' (2:191).

Referring to such verses, there are some who attempt to give the impression that Islam is a religion of war and violence. This is totally untrue. Such verses relate, in a restricted sense, to those who have unilaterally attacked the Muslims. The above verse does not convey the general command of Islam.

The truth of the matter is that the Quran was not revealed in the complete form in which it exists today. It was revealed from time to time, according to the circumstances, over a time span of 23 years. If this is divided into years of war and peace, the period of peace amounts to 20 years, while that of state of war amounts only to 3 years. The revelations during these 20 peaceful years were the peaceful teachings of Islam as are conveyed in the verses regarding the realization of God, worship, morality, justice, etc.

This division of commands into different categories is a natural one and is found in all religious books. For instance, the Gita, the holy book of the Hindus, pertains to wisdom and moral values. Yet along with this is the exhortation of Krishna to Arjuna, encouraging him to fight (Bhagavad Gita, 3:30). This does not mean that believers in the Gita should wage wars all the time.

Mahatma Gandhi, after all, derived his philosophy of non-violence from the same Gita. The exhortation to wage war in the Gita applies only to exceptional cases where circumstances leave no choice. But for general day-to-day existence it gives the same peaceful commands as derived from it by Mahatma Gandhi.

Similarly, Jesus Christ said, 'Do not think that I came to bring peace on Earth. I did not come to bring peace, but a sword.' (Matthew, 10:34).

It would not be right to conclude that the religion preached by Christ was one of war and violence, for such utterances relate purely to particular occasions. So far as general life is concerned, Christ taught peaceful values, such as the building up of a good character, loving each other, helping the poor and needy, etc.

The same is true of the Quran. When the Prophet Muhammad emigrated from Makkah to Madinah, the idolatrous tribes were aggressive towards him. But the Prophet always averted their attacks by the exercise of patience and the strategy of avoidance. However on certain occasions no other options existed, save that of defence. Therefore, he had to do battle on certain occasions. It was these circumstances, which occasioned those revelations relating to war. These commands, being specific to certain circumstances, had no general application. They were not meant to be valid for all time to come. That is why; the permanent

status of the Prophet has been termed a ‘mercy for all mankind.’ (21:107)

Islam is a religion of peace in the fullest sense of the word. The Quran calls its way ‘the paths of peace’ (5:16). It describes reconciliation as the best policy (4:128), and states that God abhors any disturbance of the peace (2:205). We can say that it is no exaggeration to say that Islam and violence are contradictory to each other.

A Revealed Book

The Quran is a book of God revealed to the Prophet Muhammad. It did not come to him in the form of a complete book, but in parts over a period of 23 years. The first part was revealed in 610 AD, when the Prophet Muhammad was in Makkah. Subsequently, different parts continued to be revealed regularly, the final part being revealed in 632, when the Prophet was in Madinah.

There are 114 chapters in the Quran, both long and short. The verses number about 6600. To meet the needs of recitation, the Quran was divided into 30 parts. These parts were finally set in order under the guidance of the Angel Gabriel, through whom God had revealed the Quran.

When the Quran was revealed in the first quarter of the 7th century, paper had already been invented. This paper, known as papyrus, was made by hand from the fibres of certain trees. Whenever any part of the Quran

was revealed, it was written down on papyrus, or in Arabic, *qirtas* (6:7). During this process, people committed the verses to memory, the Quran being the only Islamic literature which was recited in prayer, as well as being read out for the purposes of *da'wah*. In this way, the Quran continued to be simultaneously memorized as well as written down. This method of preservation continued during the lifetime of the Prophet Muhammad. In this way, the Quran was preserved during the lifetime of the Prophet.

The third caliph, 'Uthman ibn 'Affan, had several copies prepared. He sent these to different cities, where they were kept in the great mosques. People not only recited from these copies, but also prepared more copies from them.

The writing of the Quran by hand continued till the printing press was invented and paper began to be manufactured on a large scale, thanks to the industrial revolution. Then, the Quran began to be printed. Printing methods went on improving and so the printing of the Quran also improved. Now printed copies of the Quran have become so common that they can be found in every home, mosque, library and bookstore. Today anyone can find a beautiful copy of the Quran, wherever he might be, in any part of the globe.

How to Read the Quran

The Quran says, 'Recite the Quran slowly and distinctly.' (73:4) This means 'read the Quran in slow,

measured rhythmic tones'. That is 'read, paying full attention to the import of the content'. When read like this, a two-way process between Quran and its reader comes into play. For him, the Quran is an address or speech by God and his heart starts answering this address at every verse. In the Quran where there is any mention of God's majesty, the reader's entire existence is strongly affected by the realisation of His greatness. When God's blessings are enumerated in the Quran, the reader's heart overflows with gratitude; when God's retribution is described in the Quran, the reader trembles on reading it; when an order is laid down in the Quran, the feeling becomes intensified in the reader that he should become the obedient subject of his Lord by carrying out that order.

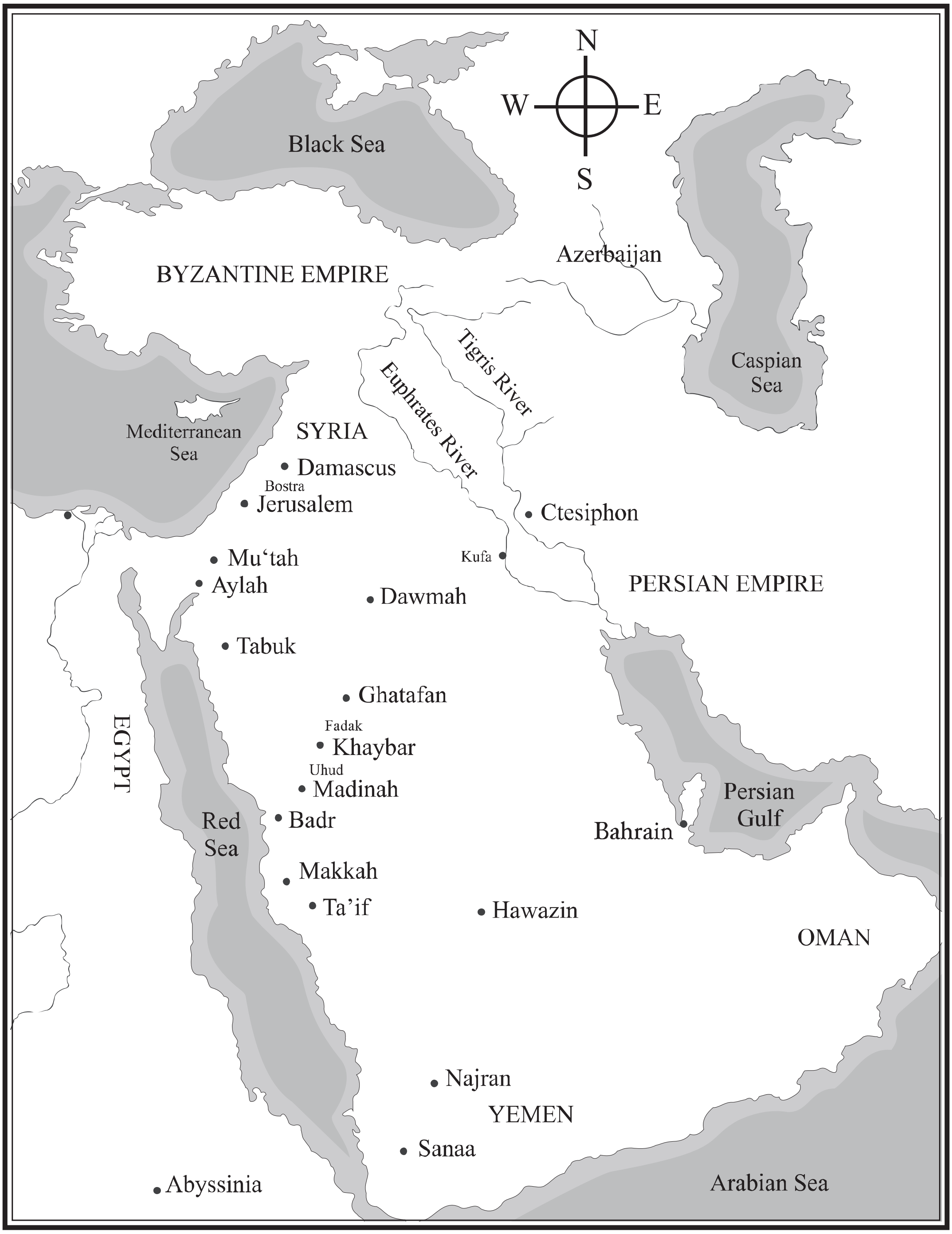
Wahiduddin Khan, New Delhi, January 2009
sk@skhan.org

CHRONOLOGICAL TABLE OF THE QURAN

570	Birth of the Prophet Muhammad (the Prophet's father died a few months before his birth)
576	Death of the Prophet's mother Aminah, when the Prophet is six year old
578	Death of the Prophet's grandfather, 'Abdul Muttalib
595	The Prophet's marriage to Khadijah
610	The Prophet receives the first revelation of the Quran at Mount al-Nur near Makkah
613	First public preaching.
615	Migration of some of the companions of the Prophet to Abyssinia (Ethiopia) to avoid persecution at the hands of the Makkans
616-619	The Banu Hashim boycotts the Prophet and his family
619	Death of the Prophet's wife Khadijah and uncle Abu Talib
619	The Prophet visits Taif for support, but the people there give him humiliating treatment.
620	The Prophet's Night Journey to Jerusalem and then to the Seven Heavens
622	The Prophet's migration (*hijrah*) from Makkah to Madinah, which marks the beginning of the Islamic calendar
624	Battle of Badr: the pagan Makkans were defeated by the Muslims

625	Battle of Uhud: the Muslims were defeated by the pagan Makkans
628	The Peace Treaty of Hudaybiyyah. Ten year no-war pact with pagan Makkans, allowing peaceful preaching of Islam. As a result many came into the fold of Islam
630	No-war pact broken by the pagan Makkans. Makkah's surrender—the Prophet forgives the Makkans and entire population enters the fold of Islam
631	'The Year of Embassies'—Islam accepted by Arabian tribes. The Prophet enters into peace treaties with the Christians and Jewish tribes
632	The Prophet's Farewell Pilgrimage to Makkah
632	8^{th} June. Death of the Prophet Muhammad at Madinah
633	Quran prepared in one volume by Caliph Abu Bakr
645	Caliph 'Uthman has several copies of the Quran made and distributed in neighbouring countries
1153	First Latin translation of the Quran
1543	First printed edition with preface by Martin Luther
1649	Alexander Ross translates the Quran into English from French
1734	George Sale's translation of the Quran
1930	Muhammad Marmaduke Pickthall's translation of the Quran
1934	'Abdullah Yusuf 'Ali's translation of the Quran
1980	Muhammad Asad's translation of the Quran

Map of Arabian Peninsula showing places at the time of the revelation of the Quran, 610-632.



THE QURAN

(1)

1. THE OPENING
(*AL-FATIHAH*)

1 In the name of God, the Most Gracious, the Most Merciful

2 All praise is due to God, the Lord of the Universe;
3 the Beneficent, the Merciful; 4 Lord of the Day of
Judgement. 5 You alone we worship, and to You alone
we turn for help. 6 Guide us to the straight path: 7 the
path of those You have blessed; not of those who have
incurred Your wrath, nor of those who have gone
astray.

2. THE HEIFER
(*AL-BAQARAH*)

In the name of God, the Most Gracious, the Most Merciful

1 *Alif Lam Mim*

2 This is the Book; there is no doubt in it. It is a guide
for those who are mindful of God, 3 who believe in the
unseen, and are steadfast in prayer, and spend out of
what We have provided them with; 4 those who believe
in the revelation sent down to you and in what was sent
before you, and firmly believe in the life to come—
5 they are the people who are rightly following their
Lord and it is they who shall be successful.

6 As for those who are bent on denying the truth, it
makes no difference to them whether you warn them
or not, they will not believe. 7 God has sealed their
hearts and their ears, and over their eyes there is a
covering. They will have a terrible punishment.

8 There are some who say, ‘We believe in God and
the Last Day,’ yet they are not believers. 9 They seek
to deceive God and the believers, but they only deceive
themselves, though they do not realize it. 10 In their
hearts is a disease, which God has increased. They will
have a painful punishment, because they have been
lying. 11 When they are told, ‘Do not cause corruption
in the land,’ they say, ‘We are only promoters of
peace,’ 12 but it is they who are really causing
corruption, though they do not realize it. 13 And when
they are told, ‘Believe as other people have believed,’
they say, ‘Are we to believe just as fools believe?’
Surely they are the fools, even though they do not
realize it. 14 When they meet those who believe, they
say, ‘We believe.’ But when they are alone with their
evil leaders, they say, ‘We are really with you; we were
only mocking.’ 15 God will requite them for their
mockery, and draw them on, for a while, to wander
blindly in their insolence. 16 Such are those who have
taken misguidance in exchange for guidance; but their
bargain does not profit them, nor have they found true
guidance.

17 They are like those who kindled a fire, and when

it lighted up all around them, God took away their
sight and left them in utter darkness, unable to see—
[18] deaf, dumb, and blind: they will never return [to the
right path]. [19] Or their case is like that of heavy rain
pouring down from the clouds, accompanied by
darkness, thunder and lightning; they thrust their
fingers in their ears at the sound of thunderclaps for
fear of death. God thus encompasses those who deny
the truth. [20] The lightning almost takes away their
sight: whenever it flashes upon them, they walk on,
but as soon as darkness falls around them, they stand
still. Indeed, if God pleased, He could take away their
hearing and their sight: God has power over all things.

[21] People, worship your Lord, who created you and
those before you, so that you may become righteous,
[22] who made the earth a bed, and the sky a canopy; and
it is He who sends down rain from above for the
growth of every kind of food for your sustenance. And
do not knowingly set up rivals to God. [23] If you are in
doubt about the revelation We have sent down to Our
servant, then produce a single chapter like it, and call
upon your helpers besides God, if you are truthful.
[24] But if you cannot do it, and you can never do it, then
guard yourselves against the Fire whose fuel is men
and stones, prepared for those who deny the truth.
[25] Give the good news to those who believe and do
good works, that they will have Gardens through
which rivers flow: whenever they are given fruit to eat

they will say, ‘This is what we were provided with
before,’ because they were given similar things. And
there will be pure spouses for them, and they will
abide there forever.

26 God does not disdain to give a parable about a
gnat or a smaller creature. The faithful know that it is
the truth from their Lord, but those who deny the truth
ask, ‘What could God mean by this parable?’ He lets
many go astray through it, and guides many by it. But
He makes only the disobedient go astray: 27 those who
break God’s covenant after they have pledged to keep
it, and sever whatever God has ordered to be joined,
and spread corruption in the land—it is they who are
the losers. 28 How can you disbelieve in God when you
were dead [lifeless] and He gave you life? He will let
you die once more, then bring you back to life again,
whereupon you will be returned to Him. 29 It is He who
created everything on the earth for you: then He
turned towards heaven and fashioned it into the seven
heavens. He has knowledge of all things.

30 When your Lord said to the angels, ‘I am putting
a successor on earth,’ they said, ‘Will You place
someone there who will cause corruption on it and
shed blood, while we glorify You with Your praise and
extol Your holiness?’ [God] answered, ‘Surely, I know
that which you do not know.’

31 He taught Adam all the names, then He set them
before the angels and said, ‘Tell Me the names of

these, if what you say be true.’ 32 They said, ‘Glory be
to You; we have no knowledge except whatever You
have taught us. You are the All Knowing, the All
Wise.’ 33 Then He said, ‘O Adam, tell them their
names.’ When Adam had told them the names, God
said to the angels, ‘Did I not say to you: I know the
secrets of the heavens and of the earth, and I know
what you reveal and what you conceal?’

34 When We said to the angels, ‘Bow down before
Adam,’ they all bowed except for Iblis [Satan]. He
refused and acted proudly and became an unbeliever.
35 We said, ‘O Adam! live with your wife in Paradise
and eat freely from it anywhere you may wish. Yet do
not approach this tree lest you become wrongdoers.’
36 But Satan caused them both to slip through this and
thus brought about the loss of their former state. We
said, ‘Go down from here as enemies to each other;
and on earth you shall have your abode and your
livelihood for a while!’ 37 Then Adam received some
words [of prayer] from his Lord and He accepted his
repentance. He is the Forgiving One, the Merciful.
38 We said, ‘Go down, all of you, from here: then when
guidance comes to you from Me, anyone who follows
My guidance will have no fear, nor will they grieve—
39 those who deny and reject Our signs shall be the
inhabitants of the Fire; therein shall they abide
forever.’

40 Children of Israel, remember the favours I have

bestowed upon you, and fulfil the covenant that you
made with Me. I shall fulfil the covenant I made with
you. Fear Me alone. 41 And believe in the message I
have sent down which fulfils that [predictions about
the last prophet in their Scripture] which you already
possess and do not be foremost among those who deny
its truth. Do not sell My revelations for a paltry price;
fear Me alone. 42 Do not mix truth with falsehood, or
hide the truth when you know it. 43 Attend to your
prayers, give the *zakat* [prescribed alms] and bow
down with those who bow down. 44 Do you admonish
others to do good and forget this yourselves? Yet you
read the Book. Will you not then understand? 45 Seek
help with patience and prayer; this is indeed an
exacting discipline, but not to the humble, 46 who
know for certain that they will meet their Lord, and
that they will return to Him.

47 Children of Israel, remember My blessing which
I have bestowed on you, and how I favoured you above
all other people. 48 Guard yourselves against the Day
on which no soul shall in the least avail another, when
neither intercession nor ransom shall be accepted
from it nor shall help be given to it. 49 Remember when
We delivered you from Pharaoh's people, who
subjected you to grievous torment, slaying your sons
and sparing only your daughters—surely in that there
was a great trial for you from your Lord— 50 and when
We divided the sea for you and saved you and drowned

Pharaoh's people, while you looked on. 51 We appointed
for Moses forty nights [on Mount Sinai], and in his
absence you took to worshipping the calf, and thus
became transgressors. 52 Yet after that We pardoned
you, so that you might be grateful. 53 Remember when
We gave Moses the Scripture, and the criterion [to
distinguish between right and wrong], so that you
might be guided. 54 When Moses said to his people, 'O
my people, you have indeed wronged yourselves by
worshipping the calf; turn in repentance to your
Creator and slay [the culprits] among you. That course
is best for you in the sight of your Maker.' He relented
towards you. He is the Forgiving One, the Merciful.
55 Remember when you said, 'Moses, we will not
believe in you until we see God with our own eyes,'
a thunderbolt struck you while you were looking on.
56 Then We brought you back to life after your death,
so that you might be grateful. 57 Then We caused the
clouds to provide shade for you and sent down for you
manna and quails, saying, 'Eat the good things We
have provided for you.' Indeed, they did not wrong Us,
but they wronged themselves.

58 Remember when We said, 'Enter this land and eat
freely wherever you will. Make your way through the
gates, bowing down and saying, "God! Forgive us our
sins." We shall forgive you your sins and We shall give
abundance to those who do good.' 59 But the wrongdoers
changed the words to something other than what they

had been told. So We sent down upon the transgressors
a punishment from heaven, because they were
disobedient. 60 When Moses prayed for water for his
people, We said to him, 'Strike the rock with your
staff!' And there gushed out from it twelve springs.
Each tribe knew its drinking-place. [We said], 'Eat
and drink what God has provided and do not act
wrongfully in the land, spreading corruption.' 61 When
you said, 'Moses, we cannot bear to eat only one kind
of food, so pray to your Lord to bring forth for us some
of the earth's produce, its herbs and cucumbers, its
garlic, lentils, and onions.' Moses said, 'Would you
take a lesser thing in exchange for what is better? Go
to some town and there you will find all that you
demand.' Abasement and destitution were stamped
upon them, and they incurred the wrath of God, for
having rejected His signs, and they killed His prophets
unjustly, because they were rebels and transgressors.

62 The believers, the Jews, the Christians, and the
Sabaeans—all those who believe in God and the Last
Day and do good deeds—will be rewarded by their
Lord; they shall have no fear, nor shall they grieve.

63 [Children of Israel], We made a covenant with
you and raised the mountain high above you, saying,
'Hold fast to what We have given you and bear its
contents in mind, so that you may guard yourselves
[against evil].' 64 Yet after that you turned away, and
but for God's grace and mercy, you would have surely

been among the losers. 65 You are aware of those who
transgressed in the matter of the Sabbath, whereupon
We said to them, 'Be as apes, despised!' 66 We made
their fate an example to their own generation and to
those who followed them and a lesson to those who
fear God.

67 When Moses said to his people, 'God commands
you to sacrifice a heifer,' they said, 'Are you making
a mockery of us?' He answered, 'God forbid that I
should be so ignorant!' 68 They said, 'Ask your Lord
to make it clear to us what sort of heifer she should
be.' He answered, 'God says she should be neither too
old nor too young, but in between, so do as you are
commanded.' 69 They said, 'Call on your Lord for us,
to show us what colour she should be.' He answered,
'God says she should be a bright yellow heifer,
pleasing to the eye.' 70 They said, 'Ask your Lord to
make it clear to us the exact type of heifer she should
be, for to us all heifers look alike. If God wills, we
shall be rightly guided.' 71 Moses answered, 'Your
Lord says, she should be a heifer which has not been
yoked to plough the land or water the fields, a heifer
free from any blemish.' 'Now you have told us the
truth,' they answered, and they sacrificed it, though
they would rather not have done it. 72 Then, when you
[Israelites] killed someone and started to blame one
another—God brought to light what you concealed—
73 We said, 'Strike [the corpse] with a part of it.' Thus

God restores the dead to life and shows you His signs,
so that you may understand.

74 Then your hearts became as hard as rock or even
harder: for, there are rocks from which streams gush
forth; and, there are some that cleave asunder and
water flows out from them, while others fall down for
fear of God. God is not unaware of what you do.

75 Do you then hope that they will believe in you
when some of them have already heard the word of
God and then, after having understood it, they
knowingly perverted it? 76 When they meet the faithful,
they say, 'We are believers.' But when alone, they say
to each other, 'Must you tell them what God has
revealed to us? They will only use it to argue against
you before your Lord! Have you no sense?' 77 Do they
not know that God knows all that they conceal and all
that they disclose?

78 There are among them unlettered people who
have no real knowledge of the Scriptures, knowing
only their own wishful thinking and following only
conjecture. 79 Woe to those who write the scripture
with their own hands, and then declare, 'This is from
God,' in order to sell it for a paltry price. Woe to them
because of what their own hands have written, and
woe to them for what they have earned. 80 They say,
'The Fire is not going to touch us, and [even if it does],
it will only be for a few days!' Say [to them], 'Have
you received a promise from God—for God never

breaks His promise—or do you attribute something to
God which you do not know?’
81 Truly, those who do
evil and are encompassed by their misdeeds, shall be
the inmates of the Fire. Therein they shall abide
forever,
82 but those who believe and do good works
are the heirs of Paradise; there they shall abide
forever.

83 Remember when We made a covenant with the Children of Israel, ‘Worship none but God and be good to your parents and to relatives and orphans and the needy. And speak kindly to people. Attend to your prayers and pay the *zakat* [prescribed alms].’ But with the exception of a few, you turned away [in aversion] and paid no heed.

84 When We made a covenant with you, We said,
‘You shall not shed each other’s blood, nor turn your
people out of their homes.’ You consented to this and
bore witness.
85 Yet, here you are, slaying one another
and driving some of your own people from their
homelands, aiding one another against them,
committing sin and aggression; but if they came to you
as captives, you would ransom them. Surely their very
expulsion was unlawful for you. Do you believe in one
part of the Book and deny another part of it? Those of
you who act thus shall be rewarded with disgrace in
this world and with a severe punishment on the Day
of Resurrection. God is never unaware of what you do.
86 Such are they who buy the life of this world at the

price of the Hereafter. Their punishment shall not be
lightened for them, nor shall they be helped.

87 To Moses We gave the Book and sent a succession
of messengers after him. We gave Jesus, son of Mary,
clear signs and strengthened him with the Holy Spirit.
But, whenever a messenger came to you with something
which you did not desire, you grew arrogant, calling
some liars and slaying others. 88 They say, 'Our hearts
are impenetrably wrapped [against whatever you
say],' but God has rejected them for their denial; they
have but little faith.

89 And now that a Book has come to them from God,
fulfilling that [predictions about the final prophet in
their scriptures] which is with them, they deny it—
whereas previously they used to pray for victory
against the disbelievers—yet when there came to them
that which they recognized as the truth, they rejected
it. God's rejection is the due of all who deny the truth.
90 What they have sold their souls for is evil: to the
denial of God's own revelation, grudging that He
should reveal His bounty to whom He chooses from
among His servants! They have incurred wrath upon
wrath. Humiliating punishment awaits those who
deny the truth.

91 When they are told, 'Believe in what God has
revealed,' they say, 'We believe in what was revealed
to us,' while they deny the truth in what has been sent
down after that, even though it is the Truth, confirming

that which they already have. Say, ‘Why did you kill
God’s prophets in the past, if you were true believers?
[92] Moses came to you with clear signs, but in his
absence you worshipped the calf and became
wrongdoers.’ [93] When We made a covenant with you
and raised the mountain above you saying, ‘Hold
firmly to what We have given you and listen,’ you said,
‘We hear, but we disobey,’ and their hearts were filled
with the love of the calf, because of their refusal to
acknowledge the truth. Say, ‘Evil is that to which your
faith enjoins you if you are indeed believers.’ [94] Say,
‘If God’s abode of the Hereafter is for you alone, to
the exclusion of all others, then wish for death, if you
are truthful.’ [95] But they will never wish for death,
because of what their own hands have sent on before
them; God is fully aware of the wrongdoers. [96] You
will find them clinging to life more eagerly than any
other people, even the polytheists. Any of them would
wish to be given a life of a thousand years, though even
such a long life would not save them from [Our]
punishment; and God sees all that they do.

[97] Say, ‘Anyone who is an enemy of Gabriel—who
by God’s leave has brought down to your heart [the
Quran] fulfilling that [predictions about the last
prophet in the earlier revelations] which precedes it,
and is a guidance and good news for the faithful—
[98] whoever is an enemy of God, His angels, or His
messengers, or of Gabriel or Michael, will surely find

that God too is the enemy of those who deny the truth.'
99 We have sent down clear signs to you and no one
will reject them except the wicked. 100 Why is it that,
whenever they make a covenant, some of them cast it
aside? Most of them do not believe. 101 Whenever a
messenger from God has come to them, fulfilling that
[predictions] which they already had, some of those to
whom the Book was given have cast off the Book of God
behind their backs as if they had no knowledge.

102 They pursued what the devils falsely attributed
to the kingdom of Solomon. Solomon was not an
unbeliever: it is the devils who are unbelievers. They
taught people witchcraft, and that which was sent
down to Harut and Marut, the two angels in Babylon.
But these two taught no one until they had said, 'We
are but a trial, therefore, do not disbelieve [in God's
guidance].' So men learnt from them that by which
they caused discord between man and wife; but they
harmed no one thereby, except by the command of
God; [on the contrary], these people learned that
which would harm them and do them no good,
knowing full well that whoever acquired [this
knowledge] would have no share in the Hereafter. Evil
indeed was the [price] for which they sold their souls,
if only they had known it. 103 And had they but
believed and been mindful of God, His reward would
have been far better for them, if they had but known it.

104 Believers, do not say to the Prophet, *'Ra'ina'* but

say, *'Unzurna,'* and listen to him with attention.[a] For
those who deny the truth, there is a painful punishment.
105 They who deny the truth from among the People of
the Book, or from among those who associate partners
with God, do not desire that any good should be sent
down to you from your Lord. But God singles out for
His grace whom He wills—for God is limitless in His
great bounty. 106 If We abrogate a verse or cause it to
be forgotten, We will replace it by a better one or one
similar to it. Do you not know that God has power over
all things? 107 Do you not know that the kingdom of
the heavens and the earth belongs to God alone? And
that there is no protector or helper for you besides
God? 108 Do you [all] want to question your messenger
just as Moses was questioned previously? Anyone
who exchanges faith for unbelief has strayed from the
right path.

109 Many among the People of the Book wish,
through envy, to lead you back to unbelief, now that
you have embraced the faith and the truth has been
made plain to them. But you should pardon them and
bear with them until God gives His command. Truly,

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[a] Some people would sit in the Prophet's company and, by playing on words, make a mockery of his teachings. For instance, instead of using the unambiguous Arabic word for 'May we have your attention'—'*unzurna*'—they would say '*ra'ina*', meaning 'our shepherd'.

God has power over all things. 110 Attend to your
prayers and pay the prescribed alms; any good you
store up for yourselves, you will find it with God.
Certainly, God sees what you do. 111 They declare,
‘None shall ever enter Heaven unless he be a Jew or
a Christian.’ This is their own wishful thinking.
[Prophet], say, ‘Produce your evidence if you are
telling the truth.’ 112 Indeed, those who submit
themselves to God and act righteously shall be
rewarded by their Lord: they shall have no fear, nor
shall they grieve.

113 The Jews say, ‘The Christians have no ground to
stand on,’ and the Christians say, ‘The Jews have no
ground to stand on.’ Yet they both recite the Book, and
those who have no knowledge say the same; God will
judge between them on the Day of Resurrection
concerning their disputes. 114 Who could be more
wicked than someone who prevents God’s name from
being mentioned in His places of worship, and seeks to
bring about their ruin, while it behoves these men to
enter them with fear in their hearts? There is disgrace
in store for them in this world and a great punishment
in the next. 115 The East and the West belong to God.
Whichever way you turn, there is the Face of God. God
is all pervading and all knowing. 116 They say, ‘God has
taken a son.’ Glory be to Him! Everything in the
heavens and the earth belongs to Him; all things are
obedient to Him. 117 He is the Originator of the heavens

and the earth, and when He decrees something, He says
only, 'Be!' and it is.
[118] Those who are devoid of knowledge say, 'Why
does God not speak to us or show us a sign?' The same
demand was made by those before them; their hearts are
all alike. We have made the signs clear to those whose
faith is firm. [119] We have sent you with the truth, bearing
good news and giving warning. You will not be held
accountable for the people of the Fire. [120] Neither the
Christians nor the Jews will be pleased with you until
you follow their ways. Say, 'God's guidance is the only
true guidance.' If you followed their desires after the
knowledge which has come to you, you would not have
any patron or supporter against God. [121] Those whom
We have given this Book follow it as it ought to be
followed; it is they who [truly] believe in it; those who
deny it will be the losers.
[122] Children of Israel, remember My favour which
I have bestowed upon you, and how I preferred you
above all other people; [123] and fear a Day when no
human being shall avail another. Nor shall ransom be
accepted from any of them, nor shall intercession be
of any use to them, and none shall be succoured.
[124] When his Lord tested Abraham with certain
commands and he fulfilled them, He said, 'I will make
you a leader of men.' Abraham asked, 'And what of
my descendants?' He answered, 'My covenant does
not extend to the transgressors.'

125 And We made the House [the Ka‘bah] a place of
assembly and a sanctuary for mankind, [saying],
‘Make the place where Abraham stood a place of
worship.’ We commanded Abraham and Ishmael,
‘Purify My House for those who walk round it, those
who stay there for devotion, and those who bow down
and prostrate themselves.’ 126 And when Abraham
prayed, ‘My Lord, make this city a city of peace, and
provide its inhabitants with fruits, such of them as
believe in God and the Last Day.’ God said, ‘As for
those who deny the truth, I will grant them benefits for
a short while and then subject them to the punishment
of the Fire—an evil destination.’

127 And when Abraham and Ishmael were laying the
foundations of the House, [they prayed], ‘Our Lord,
accept this from us; for You are All Hearing, All
Knowing. 128 Lord, make us submissive to You; make
of our descendants a nation that will submit to You.
Teach us our rites of worship and turn to us with
mercy; You are the Forgiving One and the Merciful.
129 Our Lord, send forth to them a messenger of their
own to recite Your revelations to them, to teach them
the Scripture and wisdom, and purify them. You are
the Mighty, the Wise One.’

130 Who but a foolish man would turn away from the
religion of Abraham? We chose him in this world, and
in the Hereafter he shall be among the righteous.
131 When his Lord said to him, ‘Surrender!’ he

responded, 'I have surrendered to the Lord of the
Universe,' [132] and Abraham enjoined his sons to do the
same, as did Jacob, 'My sons, God has chosen this
religion for you; so do not let death overtake you,
except when you are in a state of submission.' [133] Were
you present when Jacob faced the hour of death and
he asked his sons, 'Who will you worship after me?'
They answered, 'We will worship your God and the
God of your fathers, Abraham and Ishmael and Isaac:
the one God; we have submitted ourselves to Him.'
[134] Those were a people that have passed away; what
they did is theirs and what you have done is yours. You
will not be answerable for their deeds.

[135] They say, 'Be Jews or Christians, and you shall
be rightly guided.' Say, 'By no means! We believe in
the faith of Abraham, who was ever inclined [to God];
he was not one of those who set up partners with God.'
[136] Say, 'We believe in God and what was revealed to
us; and what was revealed to Abraham, Ishmael, Isaac,
Jacob, and their descendants, and what was given to
Moses and Jesus and what was given to the [other]
prophets by their Lord. We make no distinction
between any of them. It is to Him that we surrender
ourselves.' [137] If they believe as you have believed,
then are they rightly guided; but if they turn back, then
know that they are entrenched in hostility. God will
surely suffice to defend you against them, for He is All
Hearing, All Knowing. [138] We take on God's own dye.

Who has a better dye than God's? We worship Him
alone. 139 Say, 'Do you dispute with us about God,
while He is our Lord and your Lord? We have our
actions and you have your actions. We are devoted to
Him alone. 140 Do you claim that Abraham and
Ishmael and Isaac and Jacob and their descendants
were all Jews or Christians?' Say, 'Do you know better
or does God? And who could be more unjust than one
who conceals a testimony given to him by God? God
is not unaware of what you do.' 141 Those were a
people that have passed away; theirs is what they did
and yours what you have done. You shall not be
answerable for their deeds.

142 The foolish will ask, 'What has made them turn
away from their direction of prayer which they used
to face?' Say, 'The East and the West belong to God.
He guides whom He pleases to the right path.' 143 Thus
We have made you a middle nation, so that you may
act as witnesses for mankind, and the Messenger may
be a witness for you. We decreed your former prayer
direction towards which you used to face only in order
that We might make a clear distinction between the
Messenger's true followers and those who were to turn
their backs on him. This was indeed a hard test for all
but those whom God has guided. God will never let
your faith go to waste. God is compassionate and
merciful to mankind.

144 We have frequently seen you turn your face

towards heaven. So We will make you turn in a
direction for prayer that will please you. So turn your
face now towards the Sacred Mosque: and wherever
you may be, turn your faces towards it. Those who
were given the Book know this to be the truth from
their Lord. God is not unaware of what they do. 145 But
even if you should produce every kind of sign for those
who have been given the Book, they would never
accept your prayer direction, nor would you accept
their prayer direction: nor would any of them accept
one another's direction. If, after all the knowledge you
have been given, you yield to their desires, then, you
shall surely become a transgressor. 146 Those to whom
We have given the Book recognize it just as they
recognize their own sons. But, some of them knowingly
conceal the truth. 147 Truth is what comes from your
Lord; therefore, do not be of those who doubt.

148 Each community has its own direction in which
it turns: vie, then, with one another in doing good
works. Wherever you may be, God will bring you all
before Him. God has power over all things.
149 Wherever you set out from, turn your face in the
direction of the Sacred Mosque—this is the truth from
your Lord: He is not unaware of what you do—
150 wherever you come from, turn your face to the
Sacred Mosque; wherever you may be, turn your faces
towards it, so that people will not have any argument
against you except for the wrongdoers among them.

Do not fear them; fear Me, so that I may perfect My
favour to you and you may be rightly guided. [151] Thus
We have sent among you a Messenger of your own to
recite Our revelations to you, purify you and teach you
the Book and wisdom, and to teach you what you did
not know. [152] So remember Me; I will remember you.
Be thankful to Me and do not be ungrateful.
[153] You who believe, seek help through patience and
prayer; surely, God is with the steadfast. [154] Do not say
that those who are killed in God's cause are dead; they
are alive, but you are not aware of it. [155] We shall
certainly test you with fear and hunger, and loss of
property, lives and crops. Give good news to those
who endure with fortitude. [156] Those who say, when
afflicted with a calamity, 'We belong to God and to
Him we shall return,' [157] are the ones who will have
blessings and mercy from their Lord: it is they who are
on the right path!
[158] Safa and Marwah are among the symbols set up
by God; there is nothing wrong if anyone goes on a
pilgrimage to the House, or performs a minor
pilgrimage, in walking to and fro between them. Of
anyone who does good of his own accord, God is
appreciative, and aware. [159] Those who conceal the
evidence of the truth and the guidance We have
revealed, after We have made them clear to people in
the Scripture, will be rejected by God and so do others.
[160] But from those who repent and mend their ways

and make known the truth, I will certainly accept their repentance: I am the Ever Relenting, the Most Merciful.
[161] Those who deny the truth, and die as deniers, on them shall be the curse of God and of angels and of men altogether. [162] Under it they shall remain forever; their punishment shall not be lightened, nor shall they be granted respite.

[163] Your God is one God. There is no deity save Him. He is the Compassionate, the Merciful. [164] In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the ocean bearing cargoes beneficial to man; in the water which God sends down from the sky and with which He revives the earth after its death, scattering over it all kinds of animals; in the courses of the winds, and in the clouds pressed into service between earth and sky, there are indeed signs for people who use their reason.

[165] Yet there are some who set up equals with God and adore them with the adoration due to God, but those who believe love God most. If only the wrongdoers could see—as they will see when they face the punishment—that all power belongs to God, and that God is severe in punishment. [166] When they face their punishment, those who have been followed will disown their followers, and all their ties shall be cut asunder, [167] those who followed will say, 'If we could only return to the world, we would disown them as they have disowned us.' God will thus show them

their actions as a cause of bitter regret and remorse.
They shall never emerge from the Fire.
168 O mankind, eat whatever is lawful and wholesome
on the earth; and do not follow in the footsteps of
Satan; for he is indeed your avowed enemy. 169 He bids
you only to do evil and to commit deeds of abomination
and to attribute to God something of which you have
no knowledge. 170 But when they are told, 'Follow
what God has sent down,' they answer, 'We will
follow the ways of our fathers,' even though their
fathers did not use their reason, and were devoid of all
guidance. 171 Those who deny the truth are like
animals which hear nothing in your call but the sound
of a voice, without understanding its meaning. They
are deaf, dumb and blind. They understand nothing.
172 Believers, eat the wholesome things which We
have provided for you and give thanks to God, if it is
Him you worship. 173 He has forbidden you only
carrion, blood, and the flesh of swine; also any flesh
that is consecrated other than in the name of God. But
for one who is driven by necessity, neither craving nor
transgressing, it is no sin. For God is forgiving and
merciful. 174 Those who conceal any part of the
Scriptures which God has revealed in order to gain
some paltry end, simply fill their bellies with Fire. On
the Day of Resurrection, God will neither speak to
them nor purify them. They will have a painful
punishment. 175 Those are the ones who have taken

error in exchange for guidance and punishment for forgiveness. How little do they seem to fear the Fire!
[176] That is because God has sent down the Book with the truth. And those who pursue differences in the Scriptures go much too far in dissension.

[177] Virtue does not consist in whether you face towards the East or the West; virtue means believing in God, the Last Day, the angels, the Book and the prophets; the virtuous are those who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travellers and those who ask [for charity], and to set slaves free, and who attend to their prayers and pay the alms, and who keep their pledges when they make them, and show patience in hardship and adversity, and in times of distress. Such are the true believers; and such are the God-fearing.

[178] Believers, retribution is prescribed for you in cases of murder: the free man for the free man, the slave for the slave, the female for the female. If the offender is granted some remission by the heir of the slain person, the agreed penalty should be equitably exacted and should be discharged in a handsome manner. This is an alleviation from your Lord and an act of grace. He who transgresses after this shall have
a painful punishment. [179] In [this law of] retribution
there is life for you, O people of understanding, so that
perhaps you will be mindful of God. [180] It is prescribed

that when death approaches any of you and he is
leaving behind wealth, he shall make a will in favour
of his parents and relatives equitably. This is a duty for
all who fear God. [181] Anyone who alters it once he has
heard it shall be accountable for his crime. Surely,
God is all hearing and all knowing. [182] But if anyone
apprehends partiality or an injustice on the part of a
testator, it shall be no sin for him to bring about a
settlement between the parties. God is forgiving and
merciful.

[183] Believers, fasting has been prescribed for you,
just as it was prescribed for those before you, so that
you may guard yourselves against evil. [184] Fast for a
specified number of days, but if any one among you
is ill or on a journey, let him fast the same number of
days later. For those who can fast only with extreme
difficulty, there is a way to compensate—the feeding
of a needy person. But he who does good of his own
accord shall be well rewarded; but to fast is better for
you, if you only knew. [185] The month of Ramadan is
the month when the Quran was sent down as guidance
for mankind with clear proofs of guidance and the
criterion by which to distinguish right from wrong.
Therefore, whoever of you is present in that month, let
him fast; but he who is ill or on a journey shall fast
a similar number of days later on. God desires ease for
you, not hardship. He desires you to fast the whole
month, so that you may glorify Him for His

having guided you and so that you may be grateful to Him.

186 When My servants ask you about Me, say that I am near. I respond to the call of one who calls, whenever he calls to Me: let them, then, respond to Me, and believe in Me, so that they may be rightly guided.
187 It has been made lawful for you to go to your wives on the night of the fast: they are like a garment for you, and you are like a garment for them. God is aware that you were deceiving yourselves and He has turned in mercy towards you and pardoned you. So you may now consort with them and seek what God has ordained for you. Eat and drink until the white thread of dawn becomes distinct from the black. Then resume the fast until nightfall, and do not approach them during the nights of your devotional retreat in the mosques. These are the limits set by God, so do not approach them. Thus He makes clear His commandments to mankind, so that
they may guard themselves [against evil]. 188 Do not
consume one another's property by unjust means, nor offer it as a bribe to the authorities, so that you may deliberately and wrongfully devour a part of other people's wealth.

189 They ask you about the phases of the moon. Say, 'They are a means of determining time for the regulation of people's affairs and for the pilgrimage.' Piety does not consist in entering your houses from the rear. Indeed, one who guards himself against evil out

of fear of God is the truly righteous one. Enter your
houses by their doors and be mindful of God, so that
you may prosper. 190 And fight in God's cause against
those who wage war against you, but do not commit
aggression—for surely, God does not love aggressors.
191 Slay them wherever you find them [those who fight
against you];[a] drive them out of the places from which
they drove you, for [religious] persecution is worse
than killing. Do not fight them at the Sacred Mosque
unless they fight you there. If they do fight you, slay
them—such is the reward for those who deny the
truth—192 but if they desist, then surely God is most
forgiving and merciful. 193 Fight them until there is no
more *fitna* [religious persecution] and religion belongs
to God alone. If they desist, then let there be no
hostility, except towards aggressors.

194 A sacred month for a sacred month: violation of
sanctity calls for fair retribution. Thus you may exact
retribution from whoever transgresses against you, in
proportion to his transgression. Fear God and know
that God is with those who are mindful of Him.
195 Spend for God's cause: do not cast yourselves into
destruction by your own hands. Do good, God loves
the doers of good.

196 Perform the Hajj and the minor pilgrimage
[*umrah*] for the sake of God. If you are prevented from

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[a] See pages xvii to xxi of the Introduction.

doing so, then make whatever offering you can afford
and do not shave your heads until the offering has
reached the place of sacrifice. But if any of you is ill,
or has an ailment of the head, he should compensate
by fasting or almsgiving or sacrifice. In times of
peace, if any of you combines the minor pilgrimage
with the Hajj, he should make whatever offering he
can afford, but if he lacks the means, then let him fast
three days during the pilgrimage and for seven days
after his return; that is, ten days in all. That is
incumbent upon anyone whose family does not live
near the Sacred Mosque. Fear God and know that God
is severe in punishment.
197 The pilgrimage is in the
appointed months. Whoever intends to perform it
during them must abstain from indecent speech, from
all wicked conduct, and from quarrelling while on the
pilgrimage. Whatever good you may do, God is aware
of it. Make provision for yourselves—but surely, the
best of all provision is God-consciousness. Always be
mindful of Me, you that are endowed with
understanding.

198 You will be committing no sin if [during the
pilgrimage] you seek to obtain any bounty from your
Lord. When you return from Arafat, remember God at
the sacred place, and remember Him as He has guided
you. Before this you were surely astray.
199 Then press
on from where the pilgrims stream forth and ask God's
forgiveness. God is ever forgiving and most merciful.

200 When you have performed the acts of worship
prescribed for you, celebrate the praises of God as you
celebrated the praises of your fathers, or even more
fervently than that. There are some who say, 'Our
Lord, give us abundance in this world.' These shall
have no share in the world to come. 201 But there are
others who pray, 'Our Lord, grant us good in this
world as well as good in the world to come, and
protect us from the torment of the Fire.' 202 They shall
have a good share from what they have earned. God
is swift in His reckoning. 203 Remember God during
the appointed days; for one who hastens to leave in
two days, it shall be no sin; and for one who stays on,
it shall be no sin for him either. This is for one who
fears God. Have fear of God, and know that you shall
all be gathered before Him.

204 There are some men whose views on the affairs
of this life may please you. They even call on God to
witness whatever is in their heart, yet they are the most
contentious of quarrellers. 205 When he turns away, he
sets out to spread corruption in the land, destroying
crops and cattle. God does not love corruption.
206 When he is told, 'Have fear of God,' he is seized
by pride which drives him to wrongdoing. Hell shall
be enough for him. A dreadful resting place. 207 But
there are others who would dedicate themselves to
seeking the pleasure of God. God is compassionate to
His servants.

208 Believers, surrender yourselves totally to God, and
do not follow in the footsteps of Satan; surely, he is your
sworn enemy. 209 But if you lapse after the clear signs that
have come to you, then know that God is mighty and
wise. 210 Are they only waiting for God as well as the
angels to come down to them under canopies of clouds,
so that the matter will be settled? All things return to God.
211 Ask the Children of Israel how many clear signs We
have given them. Anyone who changes God's blessing
once it has come to him will find God is stern in
punishment. 212 The life of this world is made to appear
attractive for those who deny the truth and they scoff at
those who believe. But those who fear God shall be above
them on the Day of Resurrection: God bestows His
bounties on whoever He pleases without stinting.

213 Mankind was once a single community, [but
then people developed differences], so God sent
prophets to them as bearers of good tidings and
warning, and sent down with them the Book containing
the truth, so that He might judge between their
disputes. It was only those to whom it [the scripture]
was given who disagreed about it after clear signs had
come to them, because of rivalry between them. God
by His will guided the believers to the truth about
which the others had disputed. God guides whom He
will to a straight path. 214 Do you think that you will
enter Paradise without having suffered like those who
passed away before you? Affliction and hardship

befell them and so shaken were they that the Messenger
and the believers with him would exclaim, ‘When will
God’s help come?’ Surely the help of God is near.
215 They will ask you what they should spend on
others. Say, ‘Whatever you give should be for parents,
close relatives, orphans, the needy, and travellers. God
is well aware of whatever good you do.’ 216 Fighting
[in defence] is ordained for you, abhorrent as it may
be to you. You may dislike something although it is
good for you, or like something although it is bad for
you: God knows but you do not.
217 They ask you about fighting in the sacred month.
Say, ‘To fight [in a sacred month] is a grave matter;
but barring people from the path of God, to deny Him,
and expelling people from the Sacred Mosque are far
graver in His sight; and persecution is worse than
killing.’ They will not stop fighting you until they
make you renounce your faith, if they can. Whoever
of you turns back from his faith and dies as a denier
of the truth will have his deeds come to nothing in this
world and the Hereafter, and he will be an inhabitant
of the Fire, to abide therein forever. 218 But those who
have believed, migrated, and striven for God’s cause,
can look forward to God’s mercy: God is forgiving
and merciful.
219 They ask you [Prophet] about intoxicants and
gambling. Say, ‘There is great sin in both, although
they have some benefit for people: but their harm is

greater than their benefit.' They ask you what they
should spend [in God's cause]. Say, 'Whatever is
surplus to your needs.' Thus God makes His
commandments clear to you so that you may reflect
220 upon this world and the Hereafter. They ask you
about orphans. Say, 'Promotion of their welfare is an
act of great goodness. There is no harm in your living
together with them, for they are your brothers. God
knows the mischief-maker from the reformer. If God
had so willed, He would have afflicted you with
hardship. Surely, God is mighty and wise.'
221 Do not marry women who associate partners
with God until they believe. A believing bondwoman
is better than a woman who associates partners with
God, however pleasing she may appear to you. Nor
give believing women in marriage to men who associate
partners with God, till they have believed; a believing
bondman is certainly better than a man who associates
partners with God, even though he may please you.
Such people call you to Hell-fire; but God calls you
to Paradise and to forgiveness. He makes His messages
clear to people, so that they might bear them in mind.
222 They ask you about menstruation. Say, 'It is an
impurity, so keep away from women during it and do
not approach them until they are cleansed; when they
are cleansed you may approach them as God has
ordained. God loves those who turn to Him in
penitence and He loves those who keep themselves

clean. 223 Your wives are your fields. Go, then, into
your fields as you will. Do good deeds, and fear God,
and know that you shall meet Him.' Give good tidings
to the believers.
224 Do not make God a pretext, when you swear by
Him, to avoid doing good, being righteous and making
peace between people. God is all hearing and all
knowing. 225 God will not call you to account for any
oaths you uttered unintentionally, but He will take you
to task for what is intended in your hearts. God is most
forgiving and forbearing. 226 For those who swear that
they will not approach their wives, there shall be a
waiting period of four months: if they revert to
conciliation, surely, God is most forgiving and ever
merciful; 227 but if they decide upon divorce, God is
all hearing and all knowing. 228 Divorced women
should wait for three menstrual cycles; it is unlawful
for them, if they believe in God and the Last Day, to
hide what God has created in their wombs. Their
husbands have the right to take them back within that
time, if they desire to be reconciled. The wives have
rights corresponding to those which the husbands
have, according to what is recognized to be fair, but
men have a rank above them. God is almighty and all
wise.
229 Divorce may be pronounced twice, and then a
woman must be retained honourably or released with
kindness. It is not lawful for you to take away anything

of what you have given your wives, unless both fear
that they would not be able to observe the bounds set
by God. In such a case it shall be no sin for either of
them if the woman opts to give something for her
release. These are the bounds set by God; do not
transgress them. Those who transgress the bounds of
God are wrongdoers. 230 And if man finally divorces
his wife, he cannot remarry her until she has married
another man. Then if the next husband divorces her,
there will be no blame on either of them if the former
husband and wife return to one another, provided they
think that they can keep within the bounds set by God.
These are the bounds prescribed by God, which He
makes clear to men of understanding. 231 Once you
divorce women, and they have reached the end of their
waiting period, then either retain them in all decency
or part from them decently. Do not retain them in order
to harm them or to wrong them. Whoever does this,
wrongs his own soul. Do not make a mockery of God's
revelations. Remember the favours God has bestowed
upon you, and the Book and the wisdom He has revealed
to exhort you. Fear God and know that God is aware of
everything.

232 When you divorce women and they reach the end
of their waiting period, do not prevent them from
marrying other men, if they have come to an honourable
agreement. This is enjoined on every one of you who
believes in God and the Last Day; it is more wholesome

and purer for you. God knows, but you do not know.
233 And the [divorced] mothers should nurse their children for two whole years, if they wish to complete the period of nursing; and during that period the father of the child shall be responsible for the maintenance of the mother in a reasonable manner. No soul is charged with more than it can bear. No mother should be made to suffer on account of her child, and no father should be made to suffer on account of his child. The same duties devolve upon the father's heir [in case of the death of the father]. But if, after consultation, they choose by mutual agreement to wean the child, there shall be no blame on them. Nor shall it be any offence for you if you desire to engage a wet-nurse for your children, provided you hand over what you have agreed to pay, in a reasonable manner. Have fear of God and know that God is observant of all your actions.

234 If any of you die and leave widows, the widows should wait for four months and ten days. When they have reached the end of their waiting period you will not be blamed for what they may reasonably choose to do with themselves: God is aware of what you do.
235 It shall be no offence for you to hint at a proposal of marriage [to divorced or widowed women] or to cherish them in your hearts. God knows that you will bear them in mind. But do not enter into any secret arrangement with them, beyond conveying some

indication to them of your inclination. Do not proceed with tying the marriage-knot before the end of their waiting period. Know that God has knowledge of all your thoughts. Therefore, take heed and bear in mind that God is forgiving and forbearing. 236 You will not be blamed [for not paying the dower money] if you divorce women when you have not yet consummated the marriage or fixed a dower money upon them, but make fair provision for them, the affluent according to his means and the straitened according to his means; this is binding on righteous men. 237 If you divorce them before the marriage is consummated, but after their dower money has been settled, give them the half of their dower money, unless they [the women] agree to forego it, or the man [the husband] in whose hand lies the marriage knot foregoes it. To forego is nearer to righteousness. Do not neglect any chance of behaving benevolently towards each other. God is observant of whatever you do.

238 Be ever mindful of prayers, especially the middle prayer; and stand up before God in submissive devotion. 239 When you are exposed to danger, pray on foot or while riding; when you are safe again, remember God, for He has taught you what you did not know. 240 If any of you die and leave widows, make a bequest for them of a year's maintenance without causing them to leave their homes; but if they leave of their own accord, you will not be blamed for what they

may reasonably choose to do with themselves. God is
almighty and wise. 241 For divorced women a provision
according to what is fair shall also be made. This is
an obligation binding on the righteous. 242 Thus God
makes His commandments clear to you, so that you
may understand.

243 Have you not seen those who fled their homes in
their thousands for fear of death, whereupon God said
to them, ‘Die!’ and later brought them back to life?
Surely God is bountiful to mankind, but most of them
are ungrateful. 244 Fight [in defence] in God’s cause
and remember that He is all hearing and all knowing.
245 Who will give God a generous loan? He will
multiply it many times over. It is God who withholds,
and God who gives abundantly, and it is to Him that
you shall all be returned.

246 Have you not heard of what the chiefs of the
Children of Israel demanded of one of their prophets
after Moses? They said, ‘Appoint for us a king, and
we will fight for the cause of God.’ He replied, ‘What
if you refuse to fight, when ordered to do so?’ ‘Why
should we not fight for the cause of God,’ they replied,
‘when we have been driven forth from our homes and
our children?’ But when at last they were commanded
to fight, they all refused, except a few of them. God
knows the wrongdoers. 247 Their prophet said to them,
‘God has now appointed Talut to be your king.’ But
they replied, ‘How can he be king over us when we are

worthier of kingship than he and he has not even been granted an abundance of wealth?' He said, 'God has chosen him over you, and has given him great knowledge and physique. God grants kingship to whoever He pleases: God is magnanimous and all knowing.' [248] Their prophet also said to them, 'The sign of his kingship is that the Ark [of the Covenant] shall come to you. Therein shall be tranquillity from your Lord, and the relics which the House of Moses and the House of Aaron left behind. It will be borne by the angels. There is a sign in this for you, if you believe.'

[249] When Talut set out with his forces, he said to them, 'God will test you with a river: whoever drinks from it is not with me and whoever does not drink is with me. There will, however, be no blame upon one who sips only a handful from it.' But, except for a few of them, they all drank from it. When he and those who believed along with him had crossed the river, they said, 'We have no strength today against Goliath and his warriors.' But those of them who believed that they would meet God replied, 'Many a small group, by God's command has prevailed against a large group. God is indeed with the steadfast.' [250] When they met Goliath and his warriors, they said, 'Our Lord, bestow patience upon us, make us stand firm, and help us against those who deny the truth.' [251] And so by the command of God they defeated them. David killed

Goliath, and God gave him kingship and wisdom, and
imparted to him the knowledge of whatever He willed.
Had it not been for God's repelling some people by
means of others, the earth would have been filled with
corruption. But God is bountiful to His creatures.
252 These are the revelations of God which We recite
to you in all truth, for you are truly one of the
messengers. 253 Of these messengers, We have given
something additional among them. There are some to
whom God spoke directly and others He exalted in
rank. We gave Jesus, son of Mary clear signs, and
strengthened him with the holy spirit. Had God
pleased, those who succeeded them would not have
fought against one another after the clear signs had
come to them. But they disagreed among themselves;
some believed, while others did not. Yet had God
willed, they would not have fought against one
another; but God does whatever He wills.
254 Believers, spend out of what We have given you,
before the Day comes when there will be neither
trading, friendship nor intercession. Truly, it is those
who deny the truth who are the wrongdoers. 255 God:
there is no deity save Him, the Living, the Eternal One.
Neither slumber nor sleep overtakes Him. To Him
belong whatsoever is in the heavens and whatsoever
is on the earth. Who can intercede with Him except by
His permission? He knows all that is before them and
all that is behind them. They can grasp only that part

of His knowledge which He wills. His throne extends over the heavens and the earth; and their upholding does not weary Him. He is the Sublime, the Almighty One! [256] There shall be no compulsion in religion: true guidance has become distinct from error. But whoever refuses to be led by Satan and believes in God has grasped the strong handhold that will never break. God is all hearing and all knowing. [257] God is the patron of the faithful. He leads them from darkness to the light. As for those who deny the truth, their supporter is Satan, who brings them out of light into darkness. They are the heirs of the Fire, and there they will remain forever.

[258] Have you not heard of him who argued with Abraham about his Lord because God had bestowed the kingdom upon him? Abraham said, ‘My Lord is the one who gives life and brings death.’ He answered, ‘I [too] give life and bring death!’ Abraham said, ‘God brings up the sun from the east, so bring it up yourself from the west.’ Then the disbeliever was confounded. God does not guide the wrongdoers.

[259] Or of him who, when passing by a town the roofs of which had caved in, exclaimed, ‘How will God restore it to life after its destruction?’ Thereupon God caused him to die, and after a hundred years, brought him back to life. God asked, ‘How long have you remained in this state?’ He answered, ‘I have remained a day or part of a day.’ God said, ‘No, you have

remained in this state for a hundred years. Now look at your food and your drink; they have not rotted. Look at your ass. We will make you a sign to mankind. Look at the bones—how We set them together, then clothe them with flesh!' When it had all become clear to him, he said, 'Now I know that God has power over all
things.' 260 When Abraham said, 'Show me, my Lord, how You revive the dead!' God said, 'Do you not believe?' Abraham answered, 'Yes, indeed I do believe, but just to reassure my heart.' Then God said, 'Take four birds, and train them to come back to you. Then place them separately on each hilltop, and call them: they will come flying to you. Know that God is almighty and wise.'

261 Those who spend their wealth for God's cause may be compared to a grain of corn which sprouts into seven ears, with a hundred grains in each ear: for God grants manifold increase to whom He wills; God is
infinite and all knowing. 262 Those who spend their wealth for God's cause and do not follow their almsgiving with taunts and insults shall be rewarded by their Lord; they shall have no fear, nor shall they
grieve. 263 A kind word and forgiveness is better than a charitable deed followed by hurtful words: God is
self-sufficient and forbearing. 264 Believers, do not cancel out your charitable deeds with reminders and hurtful words, like one who spends his wealth only to be seen by people, and not believing in God and the

Last Day. Such men are like a rock covered with earth:
a shower falls upon it and leaves it hard and bare. They
will gain nothing from their works. God does not
guide those who deny the truth.
265 But those who spend their wealth in order to gain
God's approval, and to strengthen their souls are like
a garden on elevated ground. When heavy rain falls on
it, it doubles its produce; and if heavy rain does not
fall, then light rain suffices. God sees what you do.
266 Would any of you, being a man well advanced in
age with helpless children to support, like to have a
garden of dates and grapes, watered by rivers and
containing all kinds of fruits, stricken by a fiery
whirlwind and utterly scorched? Thus God makes His
signs clear to you, so that you may reflect.
267 Believers, give charitably from the good things
which you have earned and what We produce for you
from the earth; not worthless things which you
yourselves would only reluctantly accept. Know that
God is self-sufficient and praiseworthy. 268 Satan
threatens you with the prospect of poverty and
commands you to do foul deeds. But God promises
His forgiveness and His bounty. God is bountiful and
all knowing. 269 He grants wisdom to whom He will;
and whoever is granted wisdom has indeed been
granted abundant wealth. Yet none bear this in mind
except those endowed with understanding.
270 Whatever you spend and whatever vows you

make are known to God, but the wrongdoers shall
have no helpers. [271] If you give charity openly, it is
good, but if you keep it secret and give to the needy
in private, that is better for you, and it will atone for
some of your bad deeds. God is aware of all that you
do. [272] It is not your responsibility to make them
follow the right path; God guides whomever He
pleases. Whatever wealth you spend is to your own
benefit, provided that you spend only to seek the
favour of God. Whatever wealth you spend [for God's
cause] shall be repaid to you in full and you shall not
be wronged. [273] The needy, who are too engrossed in
God's cause to be able to travel about the land in
search of a livelihood, are considered by those who are
unaware of their condition to be free from want,
because they refrain from begging. But they can be
known from their appearance. They do not make
insistent demands upon people. Whatever wealth you
spend, God knows it. [274] Those who spend their wealth
night and day, both privately and publicly, will receive
their reward from their Lord. They shall have no fear,
nor shall they grieve.

[275] Those who live on usury shall rise up before God
like men whom Satan has demented by his touch; for
they say, 'Buying and selling is only a kind of usury.'
But God has made trade lawful and made usury
unlawful. Therefore, he who desists because of the
admonition that has come to him from his Lord may

retain what he has received in the past; and it will be
for God to judge him. Those who revert to it shall be
the inmates of the Fire; they shall abide therein
forever. 276 God blights usury and blesses charitable
deeds. God does not love the ungrateful wrongdoer.
277 Those who believe, do good deeds, attend to their
prayers and engage in almsgiving, shall be rewarded
by their Lord and shall have no fear, nor shall they
grieve.

278 Believers, have fear of God, and give up what is
still due to you from usury, if you are true believers.
279 For, if you do not do so, then know that you are at
war with God and His Messenger. But if you repent,
you may retain your capital. Do not wrong [others]
and you will not be wronged. 280 If the debtor is in
straitened circumstances, then grant him respite till a
time of ease. If you were to write it off as an act of
charity, that would be better for you, if only you knew.
281 Fear the Day when you shall be made to return to
God; then every soul shall be paid in full what it has
earned; and they shall not be wronged.

282 Believers, when you contract a debt for a stated
term, put it down in writing; have a scribe write it
down with fairness between you. No scribe should
refuse to write: let him write as God has taught him,
let the debtor dictate, and let him fear God, his Lord,
and not diminish [the debt] at all. If the debtor is weak
in mind or body, or unable to dictate, then in fairness

let his guardian dictate for him. Call in two of your men as witnesses. But if two men cannot be found, then call one man and two women out of those you approve of as witnesses, so that if one of the two women should forget the other can remind her. Let the witnesses not refuse when they are summoned. Do not be disinclined to write down your debts, be they small or large, together with the date of payment. This is more just in the sight of God; it is more reliable as testimony, and more likely to prevent doubts arising between you, unless it be ready merchandise which you give or take from hand to hand, then it will not be held against you for not writing it down. Have witnesses present whenever you trade with one another, and let no harm be done to either scribe or witness, for if you did cause them harm, it would be a crime on your part. Be mindful of God; He teaches you: He has
full knowledge of everything. [283] If you are on a
journey and do not find any literate person, something should be handed over as security. If one of you entrusts another with something, let the trustee restore the pledge to its owner; and let him fear God, his Lord. Do not conceal testimony. If someone does conceal it, in his heart he commits a crime. God knows what you do.

[284] All that the heavens and the earth contain belongs to God, whether you disclose what is in your minds or keep it hidden. God will bring you to account for it. He

will forgive whom He will and punish whom He pleases: He has power over all things.
285 The Messenger believes in what has been sent down to him from his Lord, and [so do] believers. They all believe in God and His angels, His scriptures, and His messengers. They say, ‘We do not differentiate between any of His messengers. We hear and obey. Grant us Your forgiveness, Lord, to You we shall all return!’
286 God does not charge a soul with more than it can bear. It shall be requited for whatever good and whatever evil it has done. [They pray], ‘Our Lord, do not take us to task if we forget or make a mistake! Our Lord, do not place on us a burden like the one You placed on those before us! Our Lord, do not place on us a burden we have not the strength to bear! Pardon us; and forgive us; and have mercy on us. You are our Lord and Sustainer, so help us against those who deny the truth.’

3. THE FAMILY OF ‘IMRAN (*AL-‘IMRAN*)

In the name of God, the Most Gracious, the Most Merciful

1 *Alif Lam Mim*

2 God! There is no deity save Him, the Living, the Sustainer.
3 He has sent down the Book to you with truth, which fulfils [the predictions] in the Scriptures

that preceded it: He sent down the Torah and the Gospel [4] in the past as guidance for mankind; He has [also] sent down the Standard by which to discern the true from the false. Surely those who deny God's signs will suffer severe punishment. God is mighty and capable of retribution. [5] Nothing on earth or in the heavens is hidden from God: [6] it is He who shapes you in the womb as He will. There is no deity save Him, the Mighty, the Wise One.

[7] It is He who has sent down the Book to you. Some of its verses are clear and precise in meaning—they are the basis of the Book—while others are allegorical. Those with deviation in their hearts pursue the allegorical, so as to create dissension by seeking to explain it: but no one knows its meaning except God. Those who are firmly grounded in knowledge say, 'We believe in it: it is all from our Lord.' But only the wise take heed. [8] 'Our Lord, do not let our hearts deviate after You have guided us. Bestow upon us Your mercy. Surely You are a Munificent Giver. [9] Our Lord, You will surely gather all mankind on the Day of whose coming there is no doubt. God never fails to fulfill His promise.'

[10] As for those who deny the truth, their wealth and children will not help them against God. They will be fuel for the Fire. [11] Their end will be like Pharaoh's people and those before them; they denied Our signs, so God seized them in their sinfulness: God is stern in

punishment. 12 Say to those who deny the truth, ‘You
shall be overcome and driven into Hell—an evil
resting place!’ 13 There was a sign for you in the two
groups which met face to face [at Badr], one party
fighting for the cause of God and the other made up
of those who deny the truth. The faithful saw with their
own eyes that the others were twice their number: but
God strengthens with His succour whom He wills. In
this, there is indeed a lesson for all who have eyes to
see.

14 The satisfaction of worldly desires through
women, and children, and heaped-up treasures of gold
and silver, and pedigreed horses, and cattle and lands
is attractive to people. All this is the provision of the
worldly life; but the most excellent abode is with God.
15 Say, ‘Shall I tell you of something better than all of
these? For the God-fearing, there are Gardens in
nearness to their God with rivers flowing through
them where they shall live forever with pure spouses
and the goodwill of God. God is watching His servants
—16 those who say, “Lord, we believe in You, forgive
us our sins and keep us from the punishment of the
Fire,” 17 those who are steadfast, truthful, obedient,
and those who spend [for God’s cause] and who pray
before dawn for forgiveness.’

18 God bears witness that there is no deity save Him,
as do the angels and those who possess knowledge. He
is the upholder of justice. There is no diety save Him,

the Mighty, the Wise One. [19] The only true religion in
God's sight is complete submission to God. And those
who were given the Book disagreed only out of rivalry,
after knowledge had been given to them—he who
denies God's signs should know that God is swift in
His reckoning. [20] If they dispute with you, say, 'I have
submitted my whole being to God and so have those
who follow me.' And ask those who have been given
the Book, as well as the unlettered, 'Do you submit
yourselves to God in the same way?' If they submit
themselves to Him, they are on the right path; but if
they turn away, your duty is only to convey the
message. God is observant of all His servants. [21] Those
who deny God's signs and kill the prophets unjustly
and kill those who enjoin justice—give them warning
of a woeful punishment— [22] their deeds will come to
nothing in this world as well as in the hereafter; they
will have no supporters.

[23] Have you not seen those who received a portion
of the Book? When they are invited to accept the
judgement of God's Book, a group of them turns away
in aversion. [24] That is because they say, 'The Fire will
touch us only for a limited number of days.' Thus the
false beliefs which they have invented have deluded
them in the matter of their religion. [25] How will it be
when We gather them all together upon a Day which
is sure to come, when every human being shall be
repaid in full for what he has done? They will not be

wronged. [26] Say, ‘Lord, sovereign of all sovereignty.
You bestow sovereignty on whom you will and take it
away from whom You please; You exalt whoever You
will and abase whoever You will. All that is good lies
in Your hands. You have the power to will anything.
[27] You cause the night to pass into the day, and the day
into the night; You bring forth the living from the
lifeless and the lifeless from the living. You give
without measure to whom You will.’

[28] Let not the believers take those who deny the
truth for their allies in preference to the believers—
anyone who does that will isolate himself completely
from God—unless it be to protect yourselves against
them in this way.[a] God admonishes you to fear Him:
for, to God shall all return. [29] Say, ‘God knows
everything that is in your heart, whether you conceal
it or reveal it; He knows everything that the heavens
and earth contain; God has power over all things.’
[30] On the Day when every human being will find
himself faced with all the good that he has done, and
with all the evil that he has done, many will wish that
there were a long space of time between himself and
that [Day]. God admonishes you to fear Him, but God

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[a] A believer treats all human beings with justice and fairness, without differentiating between Muslims and non-Muslims. But friendship with non-Muslims who are at war with Islam is not lawful.

is compassionate towards His servants. [31] Say, 'If you
love God, follow me and God will love you and
forgive you your sins. God is most forgiving, and most
merciful.' [32] Say, 'Obey God and the Messenger,' and
if they turn away, God does not love those who deny
the truth.

[33] God chose Adam and Noah and the family of
Abraham and the family of 'Imran above all His
creatures. [34] They are the offspring of one another.
God hears all and knows all. [35] Remember when the
wife of 'Imran said, 'My Lord, I have dedicated what
is in my womb entirely to Your service. So accept this
from me. You are the One who hears and knows all.'
[36] When she gave birth, she said, 'My Lord, I have
given birth to a girl'—God knew very well what she
had given birth to: a male is not like a female—'I have
named her Mary and placed her and her children in
Your protection from the rejected Satan.' [37] Her Lord
graciously accepted her and made her grow in goodness
and entrusted her to the care of Zachariah. Every time
Zachariah visited her in her chamber he found some
provision with her. He asked, 'Mary, where did this
provision come from?' She replied, 'This is from God.
God provides for whoever He wills without measure.'
[38] Thereupon Zachariah prayed to his Lord, saying,
'Lord, grant me by Your own grace virtuous offspring.
You are the hearer of all prayers.' [39] As he stood
praying in the chamber, the angels called out to him,

saying, ‘God gives you the good news of John, who
shall confirm the Word from God, and [shall be]
outstanding among men, and utterly chaste, and a
prophet from among the righteous.’ 40 ‘Lord,’ said
Zachariah, ‘how shall I have a son when I am now
overtaken by old age and my wife is barren?’ ‘Such is
the will of God,’ replied [the angel], ‘He does what He
pleases.’ 41 He said, ‘My Lord, grant me a sign.’ [The
angel] said, ‘Your sign is that you will not be able to
speak to people for three days except by signs.
Remember your Lord much and glorify Him morning
and evening.’ 42 The angels said, ‘Mary, God has
selected you and purified you. He has selected you
over [all] the women of your time. 43 O Mary! Remain
truly devout to your Sustainer, and prostrate yourself
in worship, and bow down with those who bow down
[before Him].’ 44 This is an account of the unseen,
which We reveal to you. You were not with them when
they drew lots as to which of them should be Mary’s
guardian and you were not with them when they
disputed with one another.

45 When the angels said, ‘O Mary, your Lord gives
you good news of a Word from Him. His name is the
Messiah, Jesus, son of Mary, honoured in this world
and in the next and one of those who are granted
nearness to God. 46 And he shall speak to men in his
cradle, and as a grown man, and shall be one of the
righteous.’ 47 ‘Lord,’ she said, ‘how can I have a child

when no man has touched me?’ [The angel] replied,
‘Thus it is: God creates what He wills: when He wills
a thing He need only say, “Be,” and it is. 48 God will
instruct him in the Book and in wisdom and in the
Torah and in the Gospel. 49 He will make him a
messenger to the Children of Israel. He will say: “I
have come to you with a sign from your Lord. I will
make the shape of a bird out of clay for you and then
breathe into it and, by God’s leave, it will become a
living bird. And by God’s leave I will heal the blind
and the leper and bring the dead to life. I will tell you
what you eat and what you store up in your homes.
Surely in this there is a sign for you, if you are
believers. 50 I come to fulfill [the prediction] of the
Torah which preceded me and to make lawful for you
some of what was forbidden to you and I come to you
with a sign from your Lord. So fear God and obey me.
51 God is my Lord and your Lord, so worship Him.
That is the straight path.”’

52 When Jesus perceived their denial, he said, ‘Who
will be my helpers in God’s cause?’ The disciples said,
‘We are God’s helpers, we believe in God. Bear
witness that we have surrendered ourselves. 53 Our
Lord, we believe in what You have sent down and we
follow the messenger, so count us among those who
bear witness.’ 54 And they schemed but God also
schemed and God is the Best of Schemers. 55 God said,
‘O Jesus, I shall take you to Me and will raise you up

to Me and shall clear you [of the calumnies] of the
disbelievers, and shall place those who follow you
above those who deny the truth, until the Day of
Judgement; then to Me shall all return and I will judge
between you regarding your disputes. 56 Those who
deny the truth shall be sternly punished in this world
and in the world to come: there shall be none to help
them.’ 57 As for those who have believed and do good
works, they shall be given their reward in full. God
does not love evil-doers. 58 This which We recite to
you is a revelation and a wise reminder.

59 Jesus in the sight of God is like Adam. He created
him from dust; then said to him, ‘Be!’ and he was.
60 This is the truth from your Lord, so do not be among
the doubters. 61 And if anyone should argue with you
about this [truth] after the knowledge you have
received, say to them, ‘Come! Let us gather our sons
and your sons, our women and your women, and
ourselves and yourselves; and then let us pray earnestly
and invoke the curse of God upon the liars. 62 This is
the true account. There is no deity save Him. God is
Mighty and Wise.’ 63 And if they turn away, God
knows well the evil-doers.

64 Say, ‘People of the Book, let us come to a word
common to us that we shall worship none but God and
that we shall associate no partner with Him and that
none of us shall take others, besides God, for lords.’
And if they turn away, say, ‘Bear witness that we have

submitted to God.' 65 People of the Book, why do you
dispute about Abraham when the Torah and Gospel
were only sent down after him. Do you not use your
reason? 66 You are those who disputed about things of
which you had some knowledge. Must you now argue
about things of which you have no knowledge? God
knows, but you do not know. 67 Abraham was neither
a Jew nor a Christian. He was an upright man, one who
had surrendered himself to God. He was not one of
those who associate partners with God. 68 Surely, the
people who are closest to Abraham are those who
followed him and this Prophet [Muhammad], and
those who believe in him. God is the guardian of the
believers. 69 Some of the People of the Book wish to
lead you astray but they only lead themselves astray,
though they do not realise it. 70 People of the Book!
Why do you deny God's signs, having been witnesses
thereof? 71 People of the Book! Why do you mix truth
with falsehood and knowingly conceal the truth?

72 Some of the People of the Book say to one
another, 'Believe in what is revealed to the faithful in
the morning and deny it in the evening, so that they
[the Muslims] may themselves abandon their faith [in
confusion]. 73 Believe only in those who follow your
own religion.' Say to them, 'Surely, the true guidance
is the guidance from God.' [But you think it is
impossible that] someone else may be granted
[revelation] such as you were granted—or else that

they should contend against you before your Lord.
Say, ‘All grace is in the hands of God; He grants it to
whom He wills: for God is boundless, and all knowing,
74 He singles out for His mercy whoever He pleases.
God is the Lord of exceeding bounty.’ 75 Among the
people of the Book there are some who, if you entrust
them with a heap of gold, will return it to you. But
there are others of them who, if you entrust them with
a single *dinar*, will not return it to you, unless you keep
demanding it from them. That is because they say, ‘We
are under no obligation towards the gentiles.’ They
deliberately tell lies about God. 76 Indeed God loves
those who honour their covenants and fear Him. God
loves the righteous.

77 Those who sell out God’s covenant and their
oaths for a paltry price will have no share in the life
to come on the Day of Resurrection. God will neither
speak to them nor cast a look upon them on the Day
of Judgement, nor will He purify them. For them there
shall be a grievous punishment. 78 There are some
among them who distort the Book by the way they
speak to make you think that what they say is from the
Book, whereas it is not. They say it is from God
whereas it is not. Thus they tell a lie about God and
they know it. 79 No one to whom God has given the
Scriptures and on whom He has bestowed wisdom and
prophethood would say to men, ‘Worship me instead
of God.’ [He would say rather], ‘Be devoted servants

of God, for you have taught and studied the Scriptures.'
[80] Nor would he enjoin you to take the angels and the
prophets as your lords; how could he command you to
be disbelievers after you have submitted to God.
[81] When God made a covenant with the prophets,
He said, 'Here is the Book and the wisdom which I
have given you. When there comes to you a messenger
fulfilling that [predictions about him in their Scripture]
which is with you, you must believe in him and help
him. Do you then affirm this and accept the
responsibility I have laid upon you in these terms?'
They said, 'We will affirm it.' God said, 'Then bear
witness, and I will bear witness with you.' [82] Now
whoever turns away after this, are surely transgressors.
[83] Do they seek a religion other than the religion of
God, when everything in the heavens and the earth has
submitted to Him, willingly or unwillingly? To Him
they shall all return. [84] Say, 'We believe in God and in
what has been sent down to us and to Abraham,
Ishmael, Isaac, Jacob and the Tribes. We believe in
what has been given to Moses, Jesus and the prophets
from their Lord. We make no distinction between any
of them. It is to Him that we have surrendered
ourselves.' [85] If anyone seeks a religion other than
Islam [submission to God], it will not be accepted
from him; he will be among the losers in the Hereafter.
[86] How would God bestow His guidance upon people
who have opted for unbelief after having embraced the

faith and having borne witness that this Messenger is true and [after] all evidence of the truth has come to them? For, God does not guide such wrongdoers:
87 such people will be rewarded with rejection by God, by the angels, by all mankind.
88 In this state they shall abide forever; their punishment shall not be lightened nor shall they be granted respite.
89 Except for those who afterwards repent and reform. God is forgiving and merciful;
90 but as for those who are bent on denying the truth after accepting the true faith and grow in their refusal to acknowledge the truth, their repentance will not be accepted. They are the ones who have gone far astray.
91 Those who reject faith and die in the state of rejection will not be saved, even if they offer as ransom enough gold to fill the entire earth. Painful punishment is in store for them and they will have no supporters.

92 Never will you attain to righteousness unless you spend for the cause of God out of what you cherish; and whatever you spend is known to God.
93 All food was lawful for the Children of Israel, except whatever Israel had made unlawful for himself before the Torah was sent down. Say to them, ‘Bring the Torah then and read it, if you are truthful.
94 Those who, after this, persist in making up lies and attributing them to God are transgressors.’
95 Say, ‘God speaks the Truth, so follow the faith of Abraham. He was an upright man and he was not one of the polytheists.’
96 The first House to be

built for mankind was the one at Bakkah [Makkah]. It
is a blessed place; a source of guidance for the whole
world. 97 There are clear signs in it; it is the place where
Abraham stood. Anyone who enters it will be secure.
Pilgrimage to the House is a duty to God for anyone
who is able to undertake it. Anyone who disbelieves
should remember that God is independent of all creatures.
98 Say, 'People of the Book, why do you reject God's
revelations when God is witness to all that you do?'
99 Say, 'People of the Book, why do you turn the
believers away from the path of God, seeking to make
it crooked, while you are witnesses thereof? God is not
unaware of what you do.'

100 O believers, if you yield to some of those who
were given the Scripture, they will cause you to
renounce the truth after you have believed. 101 But how
can you deny the truth when God's revelations are
being conveyed to you and His own Messenger is in
your midst? He who holds fast to God is indeed guided
to the straight path. 102 Believers, fear God as is His
due, and when death comes, be in a state of complete
submission to Him. 103 Hold fast to the cord of God
and let nothing divide you. Remember the blessings
He has bestowed upon you; you were enemies and then
He united your hearts and by His grace you became
brothers; you were on the brink of an abyss of Fire and
He rescued you from it. Thus God makes His signs clear
to you, so that you may find guidance.

104 Let there be a group among you who call others
to good, and enjoin what is right, and forbid what is
wrong: those who do this shall be successful. 105 Do
not be like those who, after they had been given clear
evidence, split into factions and differed among
themselves: a terrible punishment awaits such people.
106 On the Day when some faces are bright and some
faces are dark, it will be said to those with darkened
faces, ‘Did you reject faith after accepting it? Taste,
then, this punishment for having denied the truth!’
107 But as for those with shining faces, they shall abide
forever in God’s grace. 108 These are God’s revelations;
We recite them to you in all truth. God desires no
injustice to mankind. 109 His is all that the heavens and
the earth contain. To God shall all things return.

110 You are indeed the best community that has ever
been brought forth for [the good of] mankind. You
enjoin what is good, and forbid what is evil, and you
believe in God. If the People of the Book had also
believed, it would have surely been better for them.
Some of them are true believers, but most of them are
disobedient. 111 They can do you very little harm; if
they come out to fight you, they will show you their
backs; then they shall not be helped—112 abasement
shall attend them wherever they are found, unless they
make a covenant with God or with man. They have
incurred God’s wrath and have been utterly humbled,
because they have persistently disbelieved in God’s

signs and killed prophets unjustly. This resulted from
their disobedience and their habit of transgression.
[113] Yet they are not all alike. Of the People of the
Book there are some who stand by their covenant; they
recite the word of God during the night and prostrate
themselves before Him, [114] who believe in God and the
Last Day, who enjoin justice and forbid evil and vie
with each other in good works. These are righteous
men [115] and they will not be denied [the reward] for
whatever good deeds they do: God knows the righteous.
[116] As for those who deny the truth, neither their
possessions nor their children shall avail them in the
least against God. They will be inmates of the Fire.
They will remain there for ever; [117] that which they
spend in pursuit of the life of this world is like a biting
frosty blast which smites the harvest of a people who
have wronged themselves, and destroys it. God is not
unjust to them; they are unjust to their own souls.
[118] Believers, do not take outsiders as your intimate
friends, they will spare no effort to harm you. They
love to see you suffer; their hatred is evident from the
words which fall from their mouths. But what their
hearts conceal is far worse. We have made Our signs
clear to you; will you not understand? [119] It is you who
love them, but they do not love you; you believe in all
the revealed Books. When they meet you, they say,
'We believe,' but when they are alone, they bite their
fingertips with rage. Say, 'Die of rage!' God is aware

of what your hearts contain. [120] Whenever something
good happens to you, it grieves them; but when evil
befalls you, they rejoice. If you persevere and fear
God, their designs will never harm you in the least:
God encompasses all that they do.
[121] When you set out at dawn from your home to
assign battle positions to the believers—God hears
all and knows all. [122] When two groups from among
you were about to lose heart, God was their protector.
In God let the faithful put their trust. [123] God had
already helped you at Badr, when you were weak.
Fear God, so that you may be grateful. [124] [And
remember] when you said to the believers, ‘Does it
not suffice that your Lord helps you by sending down
three thousand angels? [125] If you remain patient and
God-fearing, and the enemy should fall upon you all
of a sudden, Your Lord will reinforce you with five
thousand angels clearly marked!’ [126] and God ordained
this only as good news for you so that your hearts
might be comforted—help comes only from God, the
Powerful, the Wise One—[127] and so that He might
cut off a portion of those who are bent on denying the
truth or abase them so that they might be turned back
frustrated. [128] You have no say in this affair to decide
whether He will relent towards them or He will
punish them: they are wrongdoers. [129] Whatever is in
the heavens and whatever is on the earth belong to
God. He forgives whoever He pleases and punishes

whoever He pleases. God is most forgiving and ever
merciful.

130 Believers, do not devour usury multiplied many
times over. Fear God, so that you may prosper—
131 guard yourself against the Fire prepared for those
who deny the truth—132 and obey God and the
Messenger, so that you may be given mercy. 133 And
vie with one another for your Lord's forgiveness and
for a Paradise as vast as the heavens and the earth,
which has been prepared for the God-fearing, 134 for
those who spend, both in prosperity and adversity,
who restrain their anger and are forgiving towards
their fellow men—God loves those who do good
works. 135 And who, when they have committed an
indecency or have wronged their souls, remember God
and pray that their sins be forgiven—for who but God
can forgive sins?—and do not knowingly persist in
their misdeeds, 136 their recompense is forgiveness
from their Lord, and Gardens with rivers flowing
through them, where they will abide forever. How
excellent will be the reward of those who do good
works. 137 There are many examples [of the
communities] that have passed away before you:
travel through the land, and see what was the end of
those who rejected the Truth. 138 This Quran is an
exposition for the people and a guidance and
admonition for those who fear God.

139 And do not become faint of heart, nor grieve—

you will have the upper hand, if you are believers—
140 if you have suffered a wound, they too have
suffered a similar wound. We bring these days to men
by turns, so that God may know those who believe,
and choose witnesses from among you; and God does
not love the unjust, 141 so that God may purge those
who believe and wipe out those who deny the truth.
142 Do you suppose that you would enter the Garden,
without God knowing those among you who would
strive hard for His cause and endure with fortitude?
143 You were longing for death, before you met it. Now
you have seen it with your own eyes.

144 Muhammad is only a messenger. Messengers
have passed away before him. If he should die, or be
killed, will you turn back on your heels? Those who
turn on their heels do not harm the Lord in the least.
God will reward the grateful. 145 No soul shall die
except with God’s permission and at an appointed
time. And if one desires the rewards of this world, We
shall grant it to him; and if one desires the rewards of
the life to come, We shall grant it to him. We will
reward the grateful. 146 How many a prophet has
fought with many devout men alongside him! They did
not lose heart, despite all that they had to suffer in
God’s path. They neither weakened nor yielded. God
loves the patient! 147 All they said was, ‘Our Lord,
forgive us our sins and our excesses. Make our feet
firm, and help us against those who deny the truth,’

148 and so God gave them both the rewards of this life
and the excellent recompense of the life to come: God
loves those who do good.

149 Believers, if you yield to those who deny the
truth, they will cause you to turn back on your heels
and you will turn into losers. 150 No, indeed! it is God
who is your protector: He is the best supporter. 151 We
will strike awe into the hearts of those who deny the
truth, because they have associated partners with God,
for which He has sent down no authority. Their abode
shall be the Fire, and evil indeed is the abode of the
wrongdoers. 152 And God made good His promise to
you when by His leave you were about to destroy your
foes, but then your courage failed you and you
disagreed among yourselves [concerning the Prophet's
direction] and disobeyed it, after He had brought you
within sight of what you wished for—some of you
desired the goods of this world and some of you
desired the Hereafter—then in order that He might put
you to the test, He prevented you from defeating your
foes. But now He has pardoned you: God is most
gracious to the believers. 153 When you were running
away and did not look back at anyone, while the
Messenger was calling to you from behind, He paid
you back with one sorrow after another, so that you
might not grieve for what you lost, nor for what befell
you. God is aware of what you do.

154 Then, after sorrow He sent down peace [of mind]

upon you in the shape of drowsiness that overcame some of you, but there were others who were anxious only about themselves. They entertained false notions about God, like the notions of the days of ignorance. ‘Have we any say in the matter?’ they asked. Say to them, ‘All is in the hands of God.’ They conceal in their hearts what they would not reveal to you. They say, ‘Had we had any say in the matter, none of us would have been killed here.’ Say to them, ‘Had you stayed in your homes, those whose death had been decreed would nevertheless have gone forth to the places where they were destined to die.’ And all this befell you so that God might test what is in your minds. And in order to purify what was in your hearts. For God is aware of your innermost thoughts. 155 Those of you who turned away on the day the two hosts met [in battle] were made to slip by Satan on account of some of their deeds. But God has pardoned them: God is forgiving and forbearing.

156 Believers, do not be like those who are bent on denying the truth and who say of their brothers, when they travel about the land or go forth to war, ‘Had they but remained with us, they would not have died, or been slain’—for God will cause such thoughts to become a source of bitter regret in their hearts, since it is God who gives life and causes death. And God sees all that you do. 157 If you are killed or die in God’s cause, then surely forgiveness from God and His grace

are better than all that one could amass. 158 For,
indeed, if you die or are killed, it is to God that you
shall be gathered. 159 It is by God's grace that you were
gentle with them—for if you had been harsh and hard-hearted, they would surely have deserted you—so bear with them and pray for forgiveness for them. Take counsel with them in the conduct of affairs; then, when you have decided upon a course of action, place your trust in God: for God loves those who place their trust
in Him. 160 If God helps you, none can overcome you,
but if He withdraws His help from you, who is there who can help you besides Him? In God, then, let the believers place their trust!

161 It is not for any Prophet to hold back anything; he who hides anything away shall bring it forth on the Day of Resurrection, when every human being shall be repaid in full for whatever he has done, and none shall
be wronged. 162 Can one who seeks the pleasure of
God, be like one who incurs the wrath of God and whose abode shall be Hell—an evil destination?
163 All have a different standing in the eyes of God,
and God is observant of all their actions. 164 Indeed,
God has conferred a great favour on the believers in sending a Messenger from among themselves, to recite His revelations to them, and purify them, and teaches them the Book and wisdom, for, before that they were surely in manifest error.

165 What! When a misfortune befalls you, after you

had yourself inflicted twice as heavy losses, you say,
‘How has this come about?’ Say, ‘It was your own
fault.’ Truly, God has the power to will anything:
[166] the misfortune which befell you on the day when
the two armies met happened by God’s leave, so that
He might mark out the [true] believers [167] and know
those who acted hypocritically.’ When they were told,
‘Come, fight in God’s cause and defend yourselves,’
they replied, ‘If we knew that fighting would take
place, we would surely follow you.’ They were that
day nearer to unbelief than to belief. The words they
utter bear no relation to what is in their hearts. God
knows well what they conceal. [168] Those who stayed
behind, said of their brothers, ‘Had they listened to us,
they would not have been killed.’ Say to them, ‘Ward
off death from yourselves, then, if what you say be
true!’

[169] Do not think of those who have been killed in
God’s cause as dead. They are alive, and well provided
for by their Lord; [170] they are joyful because of what
God has bestowed on them of His grace and they
rejoice that those they left behind, who have not yet
joined them, that they shall have no fear, nor shall they
grieve; [171] rejoicing in God’s grace and bounty. [They
know that] God will not fail to requite the believers.
[172] Those who responded to the call of God and the
Messenger, despite their having received an injury,
and such of them as did good deeds and feared God,

shall have a great reward. 173 Those who, on being told that, 'the enemy has gathered against you a great force, so fear them,' only grew stronger in their faith and replied, 'God is sufficient for us. He is the best guardian.' 174 They returned home with God's favour and blessings, without having been touched by evil; for they pursued God's pleasure. And God's bounty is infinite. 175 It is Satan who instills fear [into you] of his followers; do not fear them. But fear Me, if you are true believers.

176 And let not those grieve you who vie with one another in denying the truth: they cannot harm God in the least; it is God's will that they will have no share in the life to come—a severe punishment awaits them. 177 Those who have bought a denial of truth at the price of faith can in no way harm God; painful punishment awaits them. 178 Let not those who deny the truth think that Our granting them respite is good for them: Our granting them respite will only cause them to increase in disobedience—shameful punishment awaits them. 179 On no account will God leave the believers in the condition in which they are now, until He separates the evil from the good. Nor will God reveal to you the unseen. But God chooses those of his messengers whom He will. Therefore, believe in God and His messengers, for if you have faith and guard yourselves against evil, you shall have a great reward.

180 Let not those who are niggardly with what God

has granted them out of His bounty think that it is good
for them. Indeed, it is evil for them. What they are
niggardly about shall be hung about their necks like
a collar on the Day of Resurrection. It is God who will
inherit the heavens and the earth: God is aware of all
that you do. 181 God has indeed heard the words of
those who said, 'Behold, God is poor while we are
rich!' We shall record what they have said—and their
slaying of the prophets unjustly—and We shall say,
'Taste the torment of burning. 182 In return for what
your own hands have wrought—for never does God do
the least wrong to His creatures!' 183 To those who say,
'God has commanded us not to believe in any
messenger unless he brings down to us an offering to
be consumed by fire,' say, 'Messengers before me
have come to you with clear signs, including the one
you demand. Why did you kill them, if you are telling
the truth?' 184 If they deny you, so have other messengers
been denied before you, who came with clear signs,
scriptures and enlightening book. 185 Every human
being is bound to taste death: and you shall receive
your rewards in full on the Day of Resurrection. He
who is kept away from the Fire and is admitted to
Paradise, will surely triumph; for the life of this world
is nothing but an illusory enjoyment.

186 You will surely be tried and tested in your
possessions and your persons, and you shall surely
hear many hurtful things from those who were given

the Book before you and from those who set up partners with God, but if you endure with fortitude and restrain yourselves, that indeed is a matter of strong determination. [187] God made a covenant with those who were given the Book to make it known to people and not conceal it. But they cast it behind their backs and bartered it for a paltry price: what an evil bargain they made! [188] Those who exult in their misdeeds and love to be praised for what they have not done should not suppose that they are secure from punishment; they shall suffer a grievous punishment. [189] The kingdom of the heavens and the earth belongs to God; God has power over all things.

[190] There are signs in the creation of the heavens and the earth, and in the alternation of night and day for people of understanding; [191] who remember God while standing, sitting and [lying] on their sides, and who ponder over the creation of the heavens and the earth, saying, 'Lord, You have not created all this without purpose. Glory be to You! Save us from the torment of the Fire. [192] Lord, those whom You condemn to enter the Fire You have surely brought to disgrace. Wrongdoers will have no supporters. [193] Lord, we have heard a caller calling to the true faith saying, "Believe in your Lord," and we believed. Lord, forgive us our sins and remove from us our bad deeds and make us die with the virtuous. [194] Our Lord! Grant us what You have promised to us through Your

messengers, and do not humiliate us on the Day of
Resurrection. Surely, You never fail to fulfill Your
promise.’
[195] Their Lord accepted their prayer, saying, ‘I will
deny no man or woman among you the reward of their
labours. You are members one of another. I will
certainly forgive the sins of those who emigrated and
were expelled from their homes, who suffered
persecution in My cause, who fought and were killed.
I will certainly admit them to Gardens through which
rivers flow, as a reward from God: with God is the best
reward.’ [196] Do not be deceived by the actions of those
who deny the truth in the land: [197] this is only a brief
enjoyment, after which Hell shall be their abode—
what an evil resting place! [198] Those who fear their
Lord shall have gardens through which rivers flow,
wherein they will abide forever: and a goodly welcome
from their Lord. God’s recompense is best for the
virtuous. [199] Some of the People of the Book believe
in God, and in what has been revealed to you and what
was revealed to them. They humble themselves before
God and do not sell God’s revelations for a trifling
price. These shall be rewarded by their Lord: God is
swift in reckoning! [200] Believers, endure, vie with
each other in endurance, stand firm in your faith and
fear God, so that you may succeed.

4. WOMEN
(*AL-NISA'*)

In the name of God, the Most Gracious, the Most Merciful

[1] O mankind! Fear your Lord, who created you from a single soul. He created its mate from it and from the two of them spread countless men and women [throughout the earth]. Fear God, in whose name you appeal to one another, and be mindful of your obligations in respect of ties of kinship. God is always
watching over you.[a] [2] Give the orphans the possessions that belong to them, do not exchange good things with

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[a] All human beings are one and the same by birth. Ultimately, everyone can trace his origin to the same man and woman as father and mother. It is, therefore, necessary that all human beings should have a feeling of affinity with each other and live with fairness and goodwill like the members of one extended family.

Good behaviour between fellow human beings is important, not merely from the moral point of view, but rather as a matter of personal concern to man himself. This is so, because everyone is governed by the Great, Almighty God, who as the Reckoner for one and all, will decide the eternal future of all human beings in the Hereafter, requiting them according to their actions in this world. Man should, therefore, not consider his dealings with others as a matter between man and man, but as a matter between man and God.

bad and do not consume their property, adding it to
your own. Surely, this is a great crime. 3 If you fear that
you cannot deal fairly with orphan girls, you may
marry women of your choice, two or three or four; but
if you fear that you might not be able to treat them with
equal fairness, then only one—or [from among] those
whom you rightfully possess. That is more likely to
keep you from committing an injustice. 4 And give the
women their dowers willingly, but if they, of their own
accord, remit any part of it to you, you may make use
of it with pleasure and goodwill.

5 Do not give those who are of immature mind your
property which God has granted you as a means of
support: make provision for them out of it, and clothe
them, and give them good advice. 6 Keep a close check
on orphans till they attain the age of marriage; then,
if you find them to be mature of mind, hand over their
property to them. Do not consume it by wasteful
spending, before they come of age. If the guardian is
affluent, let him abstain altogether, and if he is poor,
let him have for himself what is just and reasonable.
When you hand over their property to them, call
witnesses in their presence; God is sufficient as a
Reckoner. 7 Men shall have a share in what parents
and relatives leave behind, and women shall have a
share in what parents and relatives leave behind,
whether it be little or much. This is ordained [by God].
8 If other relatives, orphans or needy people are

present at the time of the division, then provide for them out of it, and speak kindly to them. [9] Those who are concerned about the fate of their own helpless children if they should die and leave them behind should show the same concern for orphans. Let them fear God and uphold justice. [10] Those who consume the property of orphans unjustly are actually swallowing fire into their own bellies; soon they will burn in the blazing Flame.

[11] Concerning your children, God enjoins you that a male shall receive a share equivalent to that of two females. But if there are more than two females, then their share is two thirds of the inheritance. If there is only one, she will receive the half. Each of your parents receives a sixth of what you leave if you have children. If you are childless and your heirs are your parents, your mother receives a third. If you have brothers [or sisters] your mother receives a sixth, after [the deduction of] any bequest you make or the repayment of any debts with regard to your father and your sons. You do not know which of them is going to benefit you more: but this fixing of portions is by God and He is all knowing and all wise. [12] You will inherit half of what your wives leave, provided they have left no children. But if they leave children then you inherit a quarter of what they leave, after payment of any bequests they may have made or any debts they may have incurred. Your wives shall inherit one quarter of

what you leave if you are childless. But if you leave children, your wives shall inherit one eighth, after payment of any bequest or debts. If a man or woman has no direct heirs [neither children or parents] but has left a brother or a sister, they shall each inherit one sixth, but if they are more than two, they share one third between them, after payment of any bequests or debts, so that no harm is done to anyone. That is a commandment from God: God is all knowing and forbearing. 13 These are the limits set by God. Anyone who obeys God and His Messenger will be admitted to Gardens through which rivers flow, to live there forever. That will be the supreme achievement. 14 But anyone who disobeys God and His Messenger and transgresses His limits shall be cast into a Fire, wherein he will abide forever. And he shall have a humiliating punishment.

15 If any of your women commit fornication, call in four male witnesses from among yourselves against them; if they testify to their guilt, confine them to the house until death releases them or until God gives them another way out. 16 If two men commit a like abomination, punish them both. If they repent and mend their ways, leave them alone. God is forgiving and merciful. 17 But God undertakes to accept repentance only from those who do evil out of ignorance and those who repent soon after. God turns towards such people with mercy; He is all knowing

and all wise. [18] Forgiveness is not for those who continue to do evil deeds until, when death comes upon one of them, he says: 'Now I repent!' nor from those who die as deniers of the truth. We have prepared a painful punishment for them.

[19] Believers, it is not lawful for you to inherit women against their will, nor should you detain them wrongfully, so that you may take away a part of what you have given them, unless they are guilty of something clearly outrageous. Live with them in accordance with what is fair and kind; if you dislike them, it may be that you dislike something which God might make a source of abundant good. [20] If you desire to replace one wife with another, do not take any part of her dower back: even if you have given her a treasure. Would you take it by slandering her and with manifest sinfulness? [21] How can you take it when you have been intimate with one another, and she has taken a solemn pledge from you? [22] Do not marry women whom your fathers married, except for what has already taken place in the past. This is indeed a shameful deed, a loathsome thing and an evil practice.

[23] You are forbidden to take as wives your mothers, daughters, sisters, paternal and maternal aunts, your brothers' daughters and your sisters' daughters, your foster mothers and foster sisters, your wives' mothers and stepdaughters in your protection and the daughters of your wives with whom you have consummated your

marriage; but if you have not consummated your marriage then you will not be blamed [if you marry their daughters.] You are also forbidden to marry the spouses of your sons or two sisters together, except what has already passed. Surely, God is ever-forgiving
and merciful. 24 Also forbidden are married women, except those who have passed into your hands as prisoners of war. This is a commandment of God to you. All women other than these are lawful to you, provided you seek them with your wealth in honest wedlock, not in fornication. When you consummate your marriage with them, give the dowers due to them. And there is no sin for you in what you do by mutual agreement after the fixing of the dower. God is all
knowing and wise. 25 If any of you cannot afford to marry a free believing woman let him marry one of his believing maids whom he possesses. God best knows your faith. You are one of another. So marry them with their owner's permission, and give them their dower according to what is fair, neither committing fornication nor taking secret paramours. And if, after they are married, they commit adultery they shall have half the punishment prescribed for a free woman. This is for those of you who fear lest he should fall into sin. But that it is better for you to practise self restraint. God is most forgiving and merciful.

26 God wishes to explain things to you and guide you to the ways of those who have gone before you and

to turn to you in mercy. God is all knowing and all
wise. 27 He wishes to turn towards you in mercy, but
those who follow their own passions want you to drift
far away from the right path. 28 God wishes to lighten
your burdens, for, man has been created weak.

29 Believers, do not wrongfully consume each other's
wealth, but trade with it by mutual consent. Do not kill
one another, for God is most merciful to you. 30 If
anyone does these things through transgression and
injustice, We shall cast him into the Fire; and that is
easy for God. 31 If you shun the great sins you have
been forbidden, We shall cancel out your minor
misdeeds and admit you to a place of honour. 32 Do not
covet the bounties which God has bestowed more
abundantly on some of you than on others. Men shall
be rewarded according to their deeds, and women
shall be rewarded according to their deeds. You should
rather ask God for His bounty. God has knowledge of
all things. 33 We have appointed heirs for everything
that parents and close relatives leave behind. As for
those with whom you have entered into agreements, let
them, too, have their due. God is witness to all things.

34 Men are protectors of women, because God has
made some of them excel others and because they
spend their wealth on them. So virtuous women are
obedient and guard in the husband's absence what
God would have them guard. As for those from whom
you apprehend infidelity, admonish them, then refuse

to share their beds, and finally hit them [lightly].[a]
Then if they obey you, take no further action against
them. For God is High, Great. 35 If you fear any breach
between a man and his wife, appoint one arbiter from
his family and one arbiter from her family. If they both
want to set things right, God will bring about a
reconciliation between them: He is all knowing and all
aware.

36 Worship God: and do not associate partners with
Him. Be good to your parents, to relatives, to orphans,
to the needy, and the neighbour who is a kinsman, and
the neighbour who is not related to you and your
companions and the wayfarers and those whom you
rightfully possess. God does not like arrogant, boastful
people, 37 who are miserly and enjoin others to be the
same and conceal the riches which God has given
them of His bounty. We have prepared a humiliating
punishment for those who deny the truth. 38 And [God
does not like] those who spend their wealth for the
sake of ostentation, who do not believe in God or the
Last Day. Whoever has Satan as his companion has an
evil companion. 39 What harm could befall them if
they believed in God and the Last Day, and spent out
of what God bestowed on them? God knows them
well. 40 God does not wrong anyone by as much as a

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[a] This signifies a symbolic act, as the Prophet forbade the beating of woman saying, ‘Never beat God’s handmaidens’.

grain's weight. If there be a good deed, He will repay
twofold, and will bestow out of His own bounty an
immense reward.

41 What will they do when We bring a witness from
each community and bring you as a witness against
these people? 42 On that Day, those who were bent on
denying the truth and disobeyed the Messenger will
wish that the earth were made level above them. They
will not be able to hide anything from God. 43 Believers,
do not approach your prayers when you are drunk,
until you understand what you say, nor when you are
in a state of impurity, —except when you are on a
journey—till you have bathed. And if you are ill, or on
a journey or have relieved yourselves or when you
have consorted with women and you cannot find any
water, then find some clean sand and wipe your face
and your hands with it. God is gracious and forgiving.

44 Do you not know of those who were in possession
of a portion of the Book? They buy up error and want
you to lose your way. 45 God is quite aware as to who
your enemies are; God suffices as a patron, and God
suffices as a supporter. 46 Some Jews take words out
of their context and say, 'We have heard, but we
disobey,' or 'Hear without listening.' And they say
'Look at us,' twisting the phrase with their tongues so
as to disparage religion. But if they had said, 'We hear
and we obey,' and 'Listen to us and look at us with
favour,' that would have been better and more proper

for them. God has rejected them for their defiance so
that they shall not believe, except a few of them.
47 O People of the Book, believe in what We have
sent down, fulfilling [the predictions] that is with you,
before We destroy [your sense of] direction, so as to
confound or reject you, as We rejected those who
broke the Sabbath: God's command is always carried
out. 48 God will not forgive anyone for associating
something with Him, while He will forgive whoever
He wishes for anything besides that. Whoever ascribes
partners to God is guilty of a monstrous sin. 49 Have
you not seen those who consider themselves pure? It
is indeed God who purifies whoever He pleases and
none shall be wronged by as much as a hair's breadth.
50 See how they attribute their own lying inventions to
God. This is in itself a flagrant sin!
51 Have you not seen those who were in possession
of a portion of the Book? They believe in idols and
devils. They say of those who deny the truth, 'They are
more rightly guided than the believers.' 52 Those are
the ones God has rejected: you will not find anyone to
help those God has rejected. 53 Have they a share in
God's kingdom? If they did, they would not give
others so much as the groove of a date stone. 54 Do they
envy others because of what God has given them out
of His bounty? We granted the House of Abraham the
Book and wisdom and We granted them a great
kingdom. 55 Some of them believed in it and some held

back from it. Hell will suffice as a blazing Fire. 56 We
shall send those who reject Our revelations to the Fire.
When their skins are burnt up, We shall replace them
with new ones so that they may continue to taste the
punishment. God is mighty and wise. 57 As for those
who believe and do good works, We shall make them
enter Gardens through which rivers flow, to dwell
therein forever; therein they shall have pure spouses,
and We shall admit them into a dense shade.

58 God commands you to hand back your trusts to
their rightful owners, and when you judge between
people, to judge with fairness. God's instructions to
you are excellent. God hears and sees all things.
59 Believers, obey God and obey the Messenger and
those who have been entrusted with authority among
you. If you are in dispute over any matter, refer it to
God and the Messenger, if you truly believe in God
and the Last Day: this is best, and best in the end.
60 Have you not seen those who profess to believe in
what has been revealed to you and [to other prophets]
before you? They seek the judgement of evil people,
although they were commanded not to obey them. And
Satan wants to lead them far astray. 61 When they are
told, 'Come to what God has sent down and to the
Messenger,' you see the hypocrites turn away from
you. 62 How will it be when an affliction befalls them
because of what they themselves have done? They will
come to you, swearing by God, saying that they were

seeking nothing but goodwill and conciliation. 63 But
God knows all that is in their hearts; so ignore what
they say, admonish them and speak to them in such
terms as will address their minds.

64 All the messengers We sent were meant to be obeyed
by God's leave. If they had come to you and sought
forgiveness from God whenever they wronged themselves,
and the Messenger had prayed for forgiveness for them,
they would have found that God is ever-forgiving and
merciful. 65 By your Lord, they will not be true believers
until they seek your arbitration in their disputes and find
within themselves no doubt about what you decide and
accept it wholeheartedly. 66 If We had commanded them,
'Lay down your lives or leave your dwellings,' they
would have not done it, save a few of them. If they had
done what they were instructed to do, it would have been
better for them, as well as more strengthening [for their
faith], 67 and We would have given them a great reward
of Our own, 68 and guided them to a straight path.
69 Whoever obeys God and the Messenger will be among
those He has blessed: the messengers, the truthful, the
witnesses, and the righteous. What excellent companions
these are! 70 That is God's favour. Sufficient is God's
infinite knowledge.

71 You who believe, take your precautions and then
go forth in small groups or go forth all together.
72 Among you are some who lag behind and if you
encounter a setback, they say, 'God has been gracious

to me; I was not present with them.' [73] But if, by God's
grace, good fortune should be your lot, they will say,
'If only I had been with them I should have achieved
a great success,' as if no affection had existed between
you and them. [74] Let those who would exchange the
life of this world for the Hereafter, fight for the cause
of God;[a] whoever fights for the cause of God, whether
he is slain or is victorious, to him We shall give a great
reward. [75] And how should you not fight for the cause
of God, and for the helpless old men, women, and
children who say, 'Deliver us, Lord, from this city of
wrongdoers, grant us a protector out of Your grace and
grant us a supporter out of Your grace?' [76] The
believers fight for the cause of God, while those who
reject faith fight for Satan. Then fight the allies of
Satan: Satan's scheming is truly weak.

[77] Have you not seen those to whom it was said,
'Restrain your hands, say your prayers and pay the
prescribed alms?' And when they have been ordered to
fight, some of them have felt afraid of human beings
just as they should be afraid of God, or they are even
more afraid. They say, 'Our Lord, why have You
ordered us to fight? If You would only postpone it for
a little while longer!' Say, 'The benefits of this world
are negligible and the Hereafter will be better for one
who fears God; and you shall not be wronged in the

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[a] See pages xvii to xxi of the Introduction.

slightest. 78 Wherever you may be, death will overtake
you, even if you be in strongly built towers.’ If some
good befalls them, they say, ‘This is from God,’ and if
ill befalls them, they say, ‘This is from you.’ Tell them,
‘All is from God.’ But what is wrong with these people
that they fail to understand anything? 79 Whatever good
befalls you, it is from God: and whatever ill befalls you
is from yourself. We have sent you forth as a messenger
to mankind; and God suffices as a witness.

80 He who obeys the Messenger obeys God. As for
those who turn away, know that We have not sent you
to be their keeper. 81 They say: ‘We obey you,’ but as
soon as they leave you, a group of them plan together
by night against what you say. God records whatever
they scheme. So ignore them, and put your trust in
God. God is sufficient as a trustee. 82 Do they not
ponder on the Quran? If it had been from anyone other
than God, they would have found much inconsistency
in it. 83 When they hear any news, whether of peace or
of something fearful, they spread it about; whereas if
they referred it to the Messenger and to the men in
charge, those of them who would have investigated it
and could have arrived at the truth of the matter. But
for God’s grace and mercy, all but a few of you would
have followed Satan.

84 So fight for the cause of God. You are responsible
only for yourself. Urge on the believers. God may fend
off the power [violence] of those who deny the truth,

for He is stronger in might and stronger in inflicting punishment. [85] Whoever rallies to a good cause shall have a share in its blessing; and whoever rallies to an evil cause shall be answerable for his part in it: for, indeed, God watches over everything. [86] When you are greeted by anyone, respond with a better greeting or at least return it; God takes account of all things. [87] He is God: there is no deity other than Him. He will gather you all together on the Day of Resurrection, there is no doubt about it. Whose word can be truer than God's?

[88] How is it that you are divided into two groups regarding the hypocrites, when God Himself cast them back [to disbelief] because of their misdeeds? Do you seek to guide those whom God allows to go astray? You cannot guide those whom God allows to go astray. [89] They want you to deny the Truth, so that you may become all alike. Do not take them as your allies until they emigrate in the way of God. If they turn back (to enmity), seize them and kill them[a] wherever you may find them; and take no friend or helper from among them. [90] But make an exception of those who seek refuge with people with whom you have a treaty, or who come over to you because their hearts forbid them to fight against you or against their own people. Had God pleased, He would have given them power over

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[a] See pages xvii to xxi of the Introduction.

you, so that they would have taken up arms against you. Therefore, if they keep away from you and cease their hostility and propose peace to you, God does not allow you to harm them. [91] You will find others who wish to be safe from you, and from their own people, yet whenever they find an opportunity of inflicting harm, they plunge into it. So if they neither withdraw, nor offer you peace, nor restrain themselves from fighting you, seize and kill them wherever you encounter them. Over such people We have given you clear authority.

[92] No believer should kill another believer, unless it be by mistake. Anyone who kills a believer by mistake should free a believing slave and pay blood money to the victim's relatives unless they forego it as an act of charity. If the victim belongs to a people at war with you, but is a believer, then the compensation is to free a believing slave. If he belongs to a people with whom you have a treaty, then blood-money should be handed over to his relatives and a believing slave set free. Anyone who lacks the means must fast for two consecutive months. Such is the penance imposed by God. God is all knowing and wise. [93] If anyone kills a believer deliberately, his reward shall be eternal Hell. God will condemn him and reject him, and prepare for him a terrible punishment.

[94] Believers, when you go forth in the cause of God,

make due investigation and do not say to those who offer you the greeting of peace, 'You are no believer!' because you seek the good things of this life. With God there are good things in plenty. You yourself were in the same position before, but God conferred His special favour on you. Therefore, take care to investigate. Surely God is well-aware of what you do.
95 Those believers who stay behind—apart from those forced by necessity—are not equal to those who strive hard in God's cause with their possessions and their persons. God has given those who strive with their goods and their persons a higher rank than those who stayed behind. God has promised all a good reward; but far greater is the recompense of those who strive
for Him—96 high ranks conferred by Him as well as forgiveness and mercy. God is forgiving and merciful.

97 When the angels take the souls of those who have wronged themselves, they will ask, 'What was wrong with you?' They will answer, 'We were too weak on earth.' The angels will say, 'Was God's earth not spacious enough for you to have migrated to some other place?' These are the ones whose abode shall be
Hell, an evil destination—98 except such weak ones among men, women and children, as are incapable of
adopting any plan or of finding any way out. 99 God may well pardon them. God is ever-pardoning and
ever forgiving. 100 Whoever emigrates for the cause of God will find many places of refuge in the land and

plentiful provision. Those who leave home for the cause of God and His Messenger; but is then overtaken by death, shall be recompensed by God. God is most forgiving and ever-merciful.

101 When you [believers] are travelling in the land, you
will not be blamed for shortening your prayers, if you fear the disbelievers may harm you. They are your avowed
enemies. 102 When you are among the believers and lead
them in prayer, let only part of them stand up along with you, armed with their weapons. After they have prostrated themselves, let them withdraw to the rear to stand guard and then let another party, who have not yet prayed, come forward and pray with you. And let them also be on their guard, armed with their weapons. Those who deny the truth want you to be negligent of your arms and your baggage, so that they may fall upon you suddenly. It is no offence for you to lay aside your arms when overtaken by heavy rain or illness, and always take every precaution for defence. God has prepared a humiliating punishment for
those who deny the truth. 103 When you have finished the
prayer, remember God while standing, and sitting, and lying on your sides. When you feel secure, say your prayers in the prescribed form. Believers are under the obligation
to say their prayers at the appointed hours. 104 Do not relent
in the pursuit of the enemy. If you are suffering hardships, they too are suffering similar hardships, but what you can hope for from God, they cannot. God is all knowing and wise.

[105] We have sent the Book down to you with the
truth so that you may judge among mankind by means
of what God has shown you. And do not be an
advocate for the treacherous. [106] Ask God for
forgiveness: He is most forgiving and merciful. [107] And
do not plead on behalf of those who are dishonest to
themselves. Surely God does not love one who is
treacherous and sinful. [108] They feel ashamed before
men but do not feel ashamed before God, despite His
being present with them when they plot at night,
uttering things of which He does not approve; and
indeed God is fully aware of what they do.

[109] You might argue on their behalf in the life of this
world: but who will argue on their behalf with God on
the Day of Resurrection and who will be their
defender? [110] Yet anyone who does evil or wrongs his
own soul and then asks God for forgiveness will find
God forgiving and merciful. [111] He who commits sin
does so against his own soul. God is all knowing and
wise. [112] And anyone who commits an offence or a sin,
then charges an innocent person with it, shall certainly
bear the guilt of a calumny and a manifest sin. [113] If
it were not for the grace of God and His mercy to you,
some of them had resolved to lead you astray but they
lead astray no one but themselves. Nor can they do you
any harm. God has sent down to you the Book and
Wisdom and has taught you what you did not know.
God's favour to you has been great indeed.

[114] There is no good in most of their secret talk, except in the case of those who enjoin charity and kindness, or reconciliation between people. If anyone does that, seeking the pleasure of God, We will give him an immense reward. [115] But if anyone opposes the Messenger after his guidance has become clear to him, and follows a path other than that of the faithful, We shall let him pursue his chosen path and shall cast him into Hell: an evil destination.

[116] Surely, God will not forgive the ascribing of partners to Him. He forgives whoever He will for anything other than that. Whoever ascribes partners to God has strayed far indeed. [117] They [the polytheists] call upon female deities, and they invoke none but Satan, the rebellious one, [118] whom God has rejected. He said [to God], 'I will assuredly take a number of Your servants, [119] and shall lead them astray, and fill them with vain desires and order them to slit the ears of cattle. I shall order them to tamper with God's creation. Whoever chooses Satan as a patron instead of God is utterly ruined: [120] he holds out promises to them, and fills them with vain desires: but Satan's promises are nothing but delusion. [121] Hell shall be their home: they shall find no refuge from it. [122] As for those who believe and do good works. We shall admit them to Gardens through which rivers flow; wherein they will abide forever. This is a promise from God; and whose word could be truer than God's?

[123] It is not your desires, nor the desires of the
People of the Book, that shall prevail. Anyone who
commits evil will be rewarded accordingly. He will
not find any protector or patron for himself besides
God. [124] Anyone who performs good deeds, whether it
be a man or woman, provided that he is a believer,
shall enter Paradise. No one shall suffer the least
injustice. [125] Who is better in faith than one who
submits himself wholly to God, acts righteously, and
follows the religion of Abraham, the upright in faith,
whom God chose for a friend? [126] To God belongs all
that the heavens and earth contain. God has knowledge
of all things.

[127] They consult you concerning women. Say, 'God
has given you directions concerning them. The
commandment given to you in the Book concerns the
orphan girls to whom you do not give what is
prescribed for them, and whom you nevertheless
desire to marry, and about helpless children. He has
instructed you to deal justly with orphans. God has
knowledge of all the good you do. [128] If a woman fears
ill-treatment or indifference on the part of her husband,
it shall be no offence for her to seek a reconciliation,
for reconciliation is best. But people are prone to
selfish greed. If you do good and fear Him, surely God
is aware of what you do. [129] You will never be able to
treat your wives with equal fairness, however much
you may desire to do so, but do not ignore one wife

altogether, leaving her suspended [between marriage
and divorce]. And if you make amends and act
righteously, surely God is most forgiving and merciful.
[130] If they decide to separate, God will compensate
both out of His own abundance: God is bountiful and
wise.
[131] All that the heavens and the earth contain
belongs to God. We have commanded those who were
given the Scripture before you, and We command you
to fear God. If you deny Him, know that all that the
heavens and the earth contain belongs to God. God is
self-sufficient and praiseworthy. [132] All that the heavens
and the earth contain belongs to God; and none is as
worthy of trust as God. [133] If He wanted, He could
remove you altogether and replace you with other
people: He has the full power to do so. [134] If one
desires the rewards of this world [let him remember
that] with God are the rewards of [both] this world and
the life to come: and God is indeed all hearing, all
seeing.
[135] Believers, be strict in upholding justice and bear
witness for the sake of God, even though it be against
yourselves, your parents, or your kindred. Be they rich
or poor, God knows better about them both. Do not,
then, follow your own desires, lest you swerve from
justice. If you conceal the truth or evade it, then
remember that God is well aware of all that you do.
[136] Believers, believe in God and His Messenger

and in the Scripture He sent down to His Messenger,
as well as what He sent down before. He who denies
God, His angels, His Scriptures, His messengers and
the Last Day has surely gone far astray. [137] As for those
who come to believe, and then deny the truth, and
again come to believe, and again deny the truth, and
thereafter grow stubborn in their denial of the truth—
God will never forgive them, nor will He guide them.
[138] Warn the hypocrites that for them there is a painful
punishment. [139] As for those who take the deniers of
the truth for their allies rather than the believers—do
they seek honour in their company? Surely all honour
belongs to God.

[140] He has instructed you in the Book that, when you
hear people deny or ridicule God's revelations, you
must not sit with them unless they engage in other talk,
or else you yourselves shall become like them. God
will gather all the hypocrites and those who deny the
truth together in Hell. [141] The hypocrites wait to see
what happens to you and, if God grants you a victory,
they say, 'Were we not on your side?' And if those who
deny the truth have a share of it [victory] they say to
them, 'Did we not help you win, and protect you from
the believers?' God will judge between you [all] on
Resurrection Day. And never will God allow those
who deny the truth to harm the believers.

[142] The hypocrites seek to outwit God—but it is He
who outwits them. And when they stand up for prayer,

they do so reluctantly and to be seen by others, and
they hardly remember God at all. [143] They vacillate
between the two, belonging neither to one side nor the
other. But for him whom God allows to go astray you
can never find the way for him. [144] Do not take deniers
of the truth [who are at war with you] for your allies
in preference to believers. Would you give God a clear
proof against yourselves? [145] The hypocrites shall
surely be in the lowest depth of the Fire; and you will
find no helper for them. [146] But those who repent and
mend their ways, who hold fast to God and are sincere
in their worship of God will be joined with the
believers; and God will bestow a great reward upon
the believers. [147] Why should God punish you, if you
render thanks to Him and believe in Him? God is
appreciative and aware.

[148] God does not love the utterance of evil words
except in the case of someone who has been wronged.
God hears all and knows all. [149] Whether you reveal
any good or hide it, or pardon any evil, God is
forgiving and all powerful. [150] Those who deny God
and His messengers and seek to make a distinction
between God and His messengers and say, 'We believe
in some messengers and disbelieve in others', and
desire to adopt a position in between. [151] Those indeed
are they who are denying the truth beyond doubt, and
We have prepared a humiliating punishment for the
deniers. [152] To those who believe in God and His

messengers, and make no distinction between any of them, to those—We shall surely give them their rewards. God is most forgiving and merciful.

153 The People of the Book ask you to bring down for them a book from heaven. Of Moses they demanded a greater thing than that. They said to him: 'Show us God face to face.' A thunderbolt struck them for their wickedness. After that, they took to worshipping the [golden] calf, after all evidence of the truth had come to them! Yet We pardoned even that and bestowed on
Moses clear authority. 154 And We raised above them
the Mount, while making a covenant with them, and We said to them. 'Enter the gate humbly,' and We also commanded them, 'Transgress not in the matter of the Sabbath.' We took from them a firm covenant.

155 But they broke their covenant; and they rejected the signs of God; and put the prophets to death without justification, and said, 'Our hearts are sealed.' It is God who has sealed their hearts, on account of their denial of the truth. Except for a few of them, they have
no faith. 156 They denied the truth and uttered a
monstrous slander against Mary. 157 They declared,
'We have put to death the Messiah, Jesus, son of Mary, the Messenger of God.' They did not kill him, nor did they crucify him, but it only seemed to them [as if it had been so]. And those who differ in this matter are in doubt concerning it. They have no definite knowledge about it, but only follow mere conjecture. But they

certainly did not kill him. [158] God raised him towards
Himself. God is almighty and wise.
[159] There is none among the People of the Book but
will believe in it before his death; and on the Day of
Resurrection he shall be a witness against them.
[160] Because of the wrongdoings of the Jews, We
forbade them certain good things that had been
allowed to them before; for having frequently debarred
others from God's path; [161] for taking usury, when
they had been forbidden to do so. And because of their
devouring people's wealth wrongfully. We have
prepared a painful punishment for those of them who
[continue to] deny the truth. [162] But to those of them,
who are firmly grounded in knowledge, and the
believers, who truly believe in what is revealed to you,
and what was revealed before you. To those who pray
regularly and pay the *zakat* [prescribed alms] and
believe in God and the Last Day, We will surely give
a great reward.
[163] We have sent revelation to you [Prophet] as We
did to Noah and the prophets who came after him, to
Abraham, Ishmael, Isaac, Jacob, and the Tribes, to
Jesus, Job, Jonah, Aaron, and Solomon and David, to
whom We gave the Psalms. [164] We have told you about
some messengers sent previously, while We have not
yet told you about others. God spoke to Moses
directly. [165] They were messengers, bearing good
news and giving warning, so that mankind would have

no excuse before God, after the coming of the messengers. God is mighty, wise.[a]

[166] But God bears witness to what He has sent down to you. He has sent it down with His knowledge. The angels too bear witness. And God suffices as a witness. [167] Those who are bent on denying the truth and on turning others away from the path of God have strayed far from the right path. [168] God will not forgive those who deny the truth and act wrongfully, nor will He guide them, [169] to any path other than the path of Hell, wherein they shall abide forever. That is easy enough for God. [170] Mankind! The Messenger has brought you the truth from your Lord, so believe for your own good. And if you deny the truth, know that to God belongs all that the heavens and the earth contain. God is all knowing and wise.

[171] People of the Book! Do not go to extremes in your religion. Say nothing but the truth about God. The Christ Jesus, son of Mary, was only a messenger of God and His word, conveyed to Mary, a spirit from Him. So believe in God and His messengers and do not say:

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[a] God created man, and then He created Paradise and Hell. Man was later settled on the earth. Here man has freedom to do as he wishes. But this freedom is not forever. It is temporary and meant for his trial. It is so that good and bad may be distinguished from one another. God is watching those who, despite being granted freedom, can adopt realistic attitudes, and surrender themselves to the will of God.

‘There are three [gods].’ Desist, it will be better for you.
Indeed, God is the one and only God. His Holiness is
far above having a son. To Him belongs whatever is in
the heavens and whatever is on the earth. And God is
sufficient as a guardian. 172 Surely, the Messiah would
never disdain to be accounted a servant of God. Nor
would the angels who are nearest to Him. If any do
disdain to worship Him, and grow arrogant, He will in
any case gather them all before Him. 173 Those who
believe and do good works will be fully recompensed
by Him. And He will give them yet more out of His
bounty; and as for those who were disdainful and proud,
He will punish them with a painful punishment. And
they will not find anyone to help or protect them against
God. 174 Men, you have received clear evidence from
your Lord. We have sent down a clear light to you.

175 As for those who believe in God and hold fast to
Him, He will admit them to His mercy and His grace;
He will guide them towards Him on a straight path.
176 They ask you for instruction. Say, ‘God instructs
you concerning the indirect heirs. If a person dies
childless but has a sister, she receives half of what he
leaves, and he is her heir if she dies childless. If there
are two sisters, they receive two-thirds of what he
leaves. If there are brothers and sisters, the share of
each male shall be that of two females. God makes
things clear to you, so that you will not go astray. God
has knowledge of all things.’

5. THE TABLE
(*AL-MA'IDAH*)

In the name of God, the Most Gracious, the Most Merciful

[1] Believers, fulfill your obligations. All livestock is
lawful for you, other than that which is hereby
announced to you. You are forbidden to kill game
while you are on a pilgrimage—God commands what
He will. [2] Believers, violate neither the sanctity of
God's signs, the Sacred Month, the sacrificial animals,
the animals wearing garlands [indicating they are to
be sacrificed] nor those on their way to the Sacred
House seeking the bounty and pleasure of their Lord.
When, on completion of your pilgrimage, you take off
the garb of the pilgrim, you may hunt. Do not let the
enmity of those who barred you from the Sacred
Mosque lead you into sin. Help one another in
goodness and in piety. Do not help one another in sin
and transgression. Fear God! God is severe in
punishment.

[3] You are forbidden carrion, blood and pork; and
any flesh over which the name of any other than God
is invoked; and any creature which has been strangled,
or killed by a blow or in a fall, or has been gored to
death or half-eaten by a wild animal, saving that which
you make lawful [by slaughtering properly while it
was still alive] and what has been slaughtered at an

altar. You are forbidden to make the division of [meat]
by means of divining arrows: that is sinful conduct.
Those who deny the truth have this day despaired of
ever harming your religion. So do not fear them. Fear
Me. Today I have completed your religion for you and
completed My blessing upon you. I have chosen for
you Islam as your religion. But if anyone is forced by
hunger to eat something which is forbidden, not
intending to commit a sin, he will find God forgiving
and merciful.
4 If they ask you what has been made lawful for
them, say, 'All good things have been made lawful for
you;' and what you have taught your birds and beasts
of prey to catch, training them as God has taught you.
So eat what they catch for you, but first pronounce
God's name over it. Fear God, for God is swift in
taking account. 5 Today, all good things have been
made lawful to you. The food of the People of the
Book is lawful to you, and your food is lawful to them.
The chaste believing women and the chaste women of
the people who were given the Book before you, are
lawful to you, provided that you give them their
dowers, and marry them, neither committing
fornication nor taking them as mistresses. The deeds
of anyone who rejects the faith will come to nothing,
and in the Hereafter he will be among the losers.
6 Believers, when you rise to pray, wash your faces
and your hands up to the elbows and wipe your heads

and [wash] your feet up to the ankles. If you are in a
state of impurity, take a full bath. But if you are sick
or on a journey or when you have just relieved
yourselves, or you have consorted with your spouses,
you can find no water, take some clean sand and rub
your faces and hands with it. God does not wish to
place any burden on you; He only wishes to purify you
and perfect His favour to you, in order that you may
be grateful.

7 Remember God's favour to you, and the covenant,
which He made with you when you said, 'We hear and
we obey.' Fear God. God has full knowledge of the
innermost thoughts of men. 8 Believers, be steadfast in
the cause of God and bear witness with justice. Do not
let your enmity for others turn you away from justice.
Deal justly; that is nearer to being God-fearing. Fear
God. God is aware of all that you do. 9 God has
promised those who believe and do good deeds
forgiveness and a great reward; 10 but those who deny
the truth and deny Our signs are destined for Hell.
11 Believers, remember the blessings which God
bestowed upon you when a certain people were about
to lay hands on you and He held back their hands from
you. Have fear of God and in God let the believers
place their trust.

12 God made a covenant with the Children of Israel;
and raised among them twelve leaders. God said,
'Surely, I am with you. If you attend to your prayers

and pay the alms and believe in My messengers and
support them, and give a generous loan to God, I will
certainly forgive you your sins and admit you into
Gardens through which rivers flow. Whoever among
you denies the truth after this shall go astray from the
straight path.' 13 Since they broke their solemn pledge,
We laid on them Our curse and hardened their hearts.
They distorted the meaning of the revealed words,
taking them out of their context, and forgot much of
what they were enjoined. You will constantly discover
treachery on their part, except for a few of them. But
pardon them, and bear with them; truly, God loves the
doers of good.

14 We also made a covenant with those who say, 'We
are Christians.' But they too have forgotten much of
what they were enjoined. So, We have put enmity and
hatred between them till the Day of Judgement; and
soon God will declare to them what they have been
doing.

15 People of the Book! Our Messenger has come to
make clear to you much of what you have hidden of
the Scriptures and to forgive you much. A light has
now come to you from God and a clear Book,
16 whereby God guides to the ways of peace all who
seek His good pleasure, bringing them from darkness
to the light, by His will, and guiding them to a straight
path. 17 In blasphemy indeed are those who say, 'God
is Christ, the son of Mary.' Say, 'Who then could

prevent God if He so willed from destroying Christ,
son of Mary, and his mother and everyone on earth?
The kingdom of the heavens and the earth and
everything between them belong to God. He creates
what He will and God has power over all things.'

18 The Jews and the Christians say, 'We are the
children of God and His beloved ones.' Say, 'Then
why does He punish you for your sins? Indeed, you
are but human beings among those He has created.
He forgives whom He pleases and punishes whom He
pleases. The kingdom of the heavens and the earth
and all that is between them, belong to God and all
shall return to Him.' 19 People of the Book, Our
Messenger has come to you to make things clear to
you after an interval between the messengers, lest
you say, 'No bearer of glad tidings and no warner has
come to us.' So a bearer of glad tidings and a warner
has indeed come to you. God has the power to do all
things.

20 Remember when Moses said to his people, 'O my
people! Remember God's favour to you, He has raised
up prophets among you, made you kings, and granted
you [favours] such as He has not granted to anyone
else in the world. 21 O my people! Enter the holy land
which God has assigned for you. Do not turn back,
or you will be the losers.' 22 They said, 'Moses, in that
land there is a powerful people. Never shall we enter
it until they leave it: if they leave, then we shall

certainly enter it.’ 23 Thereupon two God-fearing men
whom God had blessed said, ‘Go into them through
the gate—for as soon as you enter, you shall surely be
victorious! Put your trust in God if you are true
believers.’ 24 They said, ‘We will never enter it,
Moses, as long as they are there. Go, you and your
Lord, and fight, and we will stay here.’

25 Moses supplicated, ‘Lord, I have power over
none but myself and my brother; so separate us from
the disobedient people.’ 26 God said, ‘The land is
forbidden to them for forty years, while they wander
around the earth, bewildered; do not grieve over these
wicked people.’

27 Relate to them, the true story of the two sons of
Adam. When they both presented an offering, it was
accepted from one of them and not from the other. The
latter said, ‘I shall kill you!’ The former said, ‘God
accepts [things] only from the righteous. 28 If you
raise your hand to kill me, I will not raise mine to kill
you. I fear God, the Lord of the Universe, 29 and I want
you to bear your sins against me as well as your own
sins and become an inhabitant of the Fire. Such is the
reward of the wrongdoers.’

30 His lower self persuaded him to kill his brother,
and he killed him and he became one of the lost.
31 Then God sent a raven, which scratched the earth,
so that He might show him how to hide the corpse of
his brother. ‘Alas!’ he cried, ‘Am I not able even to be

like this raven, so that I may hide the corpse of my
brother?' And he repented.

32 That was why We laid it down for the Children
of Israel that whoever killed a human being—except
as a punishment for murder or for spreading corruption
in the land— shall be regarded as having killed all
mankind, and that whoever saved a human life shall
be regarded as having saved all mankind. Our
messengers came to them with clear signs, but many
of them continued to commit excesses in the land.
33 Those that make war against God and His Messenger
and spread disorder in the land shall be put to death
or crucified or have their hands and feet cut off on
alternate sides, or be banished from the country. They
shall be disgraced in this world, and then severely
punished in the Hereafter, 34 except for those who
repent before you gain power over them: for you must
know that God is forgiving and merciful.

35 Believers, fear God and seek ways to come closer
to Him and strive for His cause, so that you may
prosper. 36 As for those who reject Faith, if they had
everything on earth, and twice as much again and
offered it to ransom themselves from the torment of
the Day of Resurrection, it shall not be accepted from
them—they will have a painful punishment. 37 They
will want to get out of the Fire but they will be unable
to do so: theirs shall be a lasting punishment. 38 Cut
off the hands of thieves, whether they are male or

female, as a [deterrent] punishment from God for what
they have done. God is almighty and wise. [39] But God
will surely turn in mercy to him who repents after his
transgression and reforms. Surely, God is most
forgiving and ever merciful. [40] Do you not know that
the kingdom of the heavens and earth belongs to God?
He punishes whom He will and forgives whom He
pleases. God has power over all things.

[41] Messenger, do not be grieved by those who vie
with one another in denying the truth; those who say
with their tongues, 'We believe,' but have no faith in
their hearts; from among the Jews also, there are those
who listen eagerly to any lies. They listen to you to
convey to others [religious leaders] who do not come
to you [out of pride and conceit]. They [these leaders]
take words out of their context and say, 'If this be
given to you, receive it, but if not, then beware!' If
anyone's trial is intended by God, you cannot in the
least prevail against God on his behalf. Those whose
hearts God does not intend to purify shall be subjected
to disgrace in this world and a severe punishment in
the Hereafter.

[42] They listen eagerly to falsehood, and devour
forbidden things voraciously. If they come to you, then
judge between them or avoid them. If you avoid them,
they can in no way harm you, but if you do judge,
judge them with fairness: God loves those that deal
justly. [43] But why do they come to you for judgement

when they have the Torah, which enshrines God's own
judgement? Yet, in spite of that, they turn their backs;
and certainly they will not believe.

44 We have revealed the Torah, in which there is
guidance and light. By it the prophets who were
obedient to Us judged the Jews, and so did the rabbis
and the priests, according to God's Book which had
been entrusted to their care; and to which they were
witnesses. Have no fear of man; fear Me, and do not
sell My revelations for a paltry sum. Those who do not
judge by what God has sent down are deniers of truth.
45 We prescribed for them in [the Torah]: a life for a
life, an eye for an eye, a nose for a nose, an ear for an
ear, a tooth for a tooth, and a wound for a wound. But,
if anyone forgoes it, this shall be for him an expiation.
Those who do not judge by what God has sent down
are wrongdoers! 46 We caused Jesus, son of Mary to
follow in their footsteps, fulfilling what had been
revealed before him in the Torah. We gave him the
Gospel, which contained guidance and light, fulfilling
what was revealed before it in the Torah: a guide and
an admonition to the God-fearing. 47 Therefore, let
those who follow the Gospel judge according to what
God has revealed in it. Those who do not judge by
what God has sent down are rebellious.

48 We have sent down the Book to you with the truth,
fulfilling [the predictions] revealed in the previous scriptures
and determining what is true therein, and as a guardian

over it. Judge, therefore, between them by what God has revealed, and do not follow their vain desires turning away from the truth that has come to you. To every one of you We have ordained a law and a way, and had God so willed, He would have made you all a single community, but He did not so will, in order that He might try you by what He has given you. Vie, then, with one another in doing good works; to God you shall all return; then He will make clear to you about what you have been disputing.

[49] Judge between them by what God has sent down and do not be led by their desires. Beware of them lest they turn you away from a part of that what God has revealed to you. If they reject your judgement, know that God intends to punish them for the sins they have committed. Indeed a large number of the people are disobedient. [50] Is it pagan laws that they wish to be judged by? Who is a better judge than God for men whose faith is firm?

[51] Believers, do not take the Jews and Christians as allies. They are allies with one another. Whoever of you takes them as an ally shall become one of them. God does not guide the wrongdoers. [52] You will see those whose minds are diseased hastening towards them, saying, 'We fear lest a misfortune befall us.' But God may well bring about victory or make a decision which is favourable to you. Then they will repent of the thoughts, which they secretly harboured in their hearts. [53] Then the believers will say, 'Are these the

men who swore their strongest oaths by God, that they were with you?' Their works will come to nothing and they will lose all.

[54] Believers, if any among you renounce the faith, God will replace them by others who love Him and are loved by Him, who will be kind and considerate towards believers and firm and unyielding towards those who deny the truth. They will strive hard for the cause of God and will in no way take to heart the reproaches of the fault finder. Such is God's bounty, which He gives to anyone He wishes. God is bountiful and all-knowing. [55] Your helpers are only God and His Messenger and the believers who say their prayers and pay the alms and bow down in worship. [56] Those who ally themsleves with God, His Messenger, and the believers must know that God's party is sure to triumph.

[57] Believers! Do not seek the friendship of those who were given the Book before you or the disbelievers who ridicule your religion and make a jest of it.[a] Have fear of God, if you are true believers. [58] When you call them to prayer, they treat it as a jest and a diversion. This is because they are devoid of understanding. [59] Say, 'People of the Book! Do you resent us only because we believe in God and in what has been revealed to us and to others before, and because most

[a] See note to 3:28.

of you are disobedient?' [60] Say, 'Shall I tell you who will receive a worse reward from God? Those whom God has rejected and with whom He has been angry. They were condemned as apes and swine and those who worship the evil.[a] These are in the worst plight and farthest astray from the right path.'

[61] When they come to you they say, 'We believe,' but they come [with the resolve] to deny the truth and leave in the same state. God knows best what they are concealing. [62] You see many among them vie with one another in sin and transgression and practice what is unlawful. It is vile indeed what they have been doing! [63] Why do their rabbis and scholars not forbid them to utter sinful words or to consume what is unlawful? Their actions are indeed vile.

[64] The Jews say, 'The hand of God is tied up.' May their own hands be tied up and may they be cursed for what they say. No indeed! His hands are both outstretched: He bestows as He will. What is revealed to you from your Lord will surely increase in most of them their obstinate rebellion and denial of truth; and We have sown among them enmity and hatred till the Day of Resurrection. Whenever they kindle the fire of

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[a] It is not in a literal sense but has a symbolic conotation, describing their moral degradation. They were not converted to such animals in physical sense, but their character and behaviour became like apes and swine.

war, God puts it out. They spread evil in the land, but
God does not love the evil-doers.

65 If only the People of the Book would believe and
be mindful of God, We would surely pardon their sins
and We would surely admit them into the Gardens of
Bliss. 66 If they had observed the Torah and the Gospel
and what was revealed to them from their Lord, they
would surely have been nourished from above and
from below. There are some among them who are on
the right course; but there are many among them who
do nothing but evil.

67 O Messenger, deliver whatever has been sent
down to you by your Lord. If you do not do so, you
will not have conveyed His message. God will defend
you from mankind. For God does not guide those who
deny the truth.

68 Say, 'People of the Book, you have no ground to
stand on until you observe the Torah and the Gospel
and what is revealed to you from your Lord.' What is
revealed to you from your Lord will surely increase
many of them in rebellion and in their denial of the
truth. But do not grieve for those who deny the truth.
69 Believers, Jews, Sabaeans and Christians—whoever
believes in God and the Last Day and does what is
right—shall have nothing to fear nor shall they grieve.

70 We made a covenant with the Children of Israel
and sent forth messengers among them. But whenever
a messenger came to them with a message that was not

to their liking, some they accused of lying, while
others they put to death, [71] and they imagined that no
harm would come to them; and so they became blind
and deaf [of heart]. God turned to them in mercy; yet
again many of them became blind and deaf. God is
fully aware of their actions.
[72] Indeed, they are deniers of the truth who say,
'God is the Christ, the son of Mary.' For the Christ
himself said, 'Children of Israel, serve God, my Lord
and your Lord.' If anyone associates anything with
God, God will forbid him the Garden and the Fire will
be his home. The wrongdoers shall have no helpers.
[73] They are deniers of the truth who say, 'God is one
of three.' There is only One God. If they do not desist
from so saying, a painful punishment is bound to
befall such of them as are bent on denying the truth.
[74] Why do they not turn to God and ask for His
forgiveness? God is forgiving and merciful. [75] Christ,
son of Mary, was no more than a messenger. Many
messengers passed away before him. His mother was
a virtuous woman; and they both ate food [like other
mortals]. See how We make the signs clear to them!
See how they turn away! [76] Say, 'Do you worship
something other than God, that has no power to do you
harm or good? God alone is the All Hearing and All
Knowing.'
[77] Say, 'People of the Book! Do not go to extremes
in your religion and do not follow the whims of those

who went astray before you—they caused many to go
astray and themselves strayed away from the right
path.'

78 Those of the Children of Israel who were bent on
denying the truth were cursed by David and Jesus, the
son of Mary. That was because they disobeyed and
were given to transgression; 79 they would not prevent
one another from doing the wrong things they did. Evil
indeed were their deeds. 80 You see many among them
allying themselves with those who deny the truth. Evil
is that which their souls have sent on ahead for them.
They have incurred the wrath of God and shall suffer
eternal punishment. 81 Had they believed in God and
the Prophet and what was revealed to him, they would
not have taken those who deny the truth as their allies,
but many of them are disobedient.

82 You will find that the bitterest in their enmity to
the faithful are the Jews and the polytheists; the
nearest in affection to them are those who say, 'We are
Christians.' That is because there are priests and
monks among them; and because they are free from
pride. 83 When they listen to what has been sent down
to the Messenger, you see their eyes overflowing with
tears, because of the Truth they recognize. They say,
'Our Lord, we believe, so count us among those who
bear witness. 84 Why should we not believe in God and
in the truth that has come down to us? We yearn for
our Lord to admit us among the righteous.' 85 And for

their words God will reward them with Gardens through which rivers flow, wherein they shall abide forever. That is the reward of those who do good.
[86] But those who deny the truth and deny Our signs will become the inmates of Hell.

[87] Believers, do not forbid the wholesome good things, which God made lawful to you. Do not transgress; God does not love the transgressors. [88] Eat
the lawful and wholesome things, which God has given you. Fear God, in whom you believe. [89] God will
not call you to account for your meaningless oaths, but He will call you to account for the oaths, which you swear in earnest. The expiation for a broken oath is the feeding of ten needy men with such food as you normally offer to your own people; or the clothing of ten needy men; or the freeing of one slave. Anyone who lacks the means shall fast for three days. That is the expiation of your breaking the oaths that you have sworn. Do keep your oaths. Thus God explains to you His commandments, so that you may be grateful.

[90] Believers, intoxicants and gambling and [occult dedication of] stones and divining arrows are abominations devised by Satan. Avoid them, so that
you may prosper. [91] Satan seeks to sow enmity and
hatred among you by means of wine and gambling, and to keep you from the remembrance of God and from your prayers. Will you not then abstain? [92] Obey
God and obey the Messenger, and be ever on your

guard [against evil]. But if you turn away, then know
that Our Messenger's duty is only to deliver the
message clearly. 93 Those who believe and do good
deeds will not be blamed for what they may have
consumed [in the past], so long as they fear God and
believe in Him and do good works; so long as they fear
God and believe in Him, so long as they fear God and
do good deeds. For God loves those who do good.
94 Believers, God will test you with game which
come within the reach of your hands and spears, so
that He may know those who fear Him, even if they
cannot see Him. Anyone who oversteps the limits after
this will have a painful punishment. 95 Believers, do
not kill any game while you are on a pilgrimage.
Anyone of you who kills game deliberately shall make
compensation with an animal which is the equivalent
of what he has killed, to be determined by two just men
from among you, as an offering brought to the Ka'bah;
or he shall, in expiation, either feed the poor or do the
equivalent of that in fasting, so that he may taste the
consequence of his deeds. God forgives what is past,
but if anyone relapses into wrongdoing, God will
exact His retribution. God is mighty, the Lord of
retribution.
96 To hunt and to eat the fish of the sea is made
lawful for you, a provision made for you and for
seafarers. But you are forbidden the game of the land
while you are on a pilgrimage. Have fear of God,

before whom you shall all be gathered. [97] God has
made the Ka'bah, the Sacred House, a means of
support as well as the sacred month and the sacrificial
animals with their garlands. That is so that you may
know that God has knowledge of whatever is in the
heavens and on the earth and that He is fully aware of
all things. [98] Know that God is severe in punishment,
yet most forgiving and merciful. [99] The Messenger's
sole duty is to convey the message. God knows what
you reveal and what you hide. [100] Say, 'The bad and
the good are not alike, even though the abundance of
the bad may appear pleasing to you. So fear God, O
men of understanding, so that you may prosper.'

[101] Believers, do not ask questions about things
which, if they were made known to you, would only
become burdensome for you; but if you ask them when
the Quran is being revealed, they shall be made plain
to you—God has kept silent about them: God is most
forgiving and forbearing. [102] Other people before you
enquired about such things, but when they were
disclosed to them, they refused to carry them out.
[103] God has ordained no sanctity about animals
described as *bahirah*, or *sa'ibah*, or *wasilah* or *ham*.[a]
Those who deny the truth invent falsehoods about
God. Most of them do not use their reason: [104] when

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[a] These are different categories of domestic animals which the pre-Islamic Arabs used to dedicate to their deities.

it is said to them, 'Come to what God has sent down
and to the Messenger.' They reply, 'The faith we have
inherited from our fathers is sufficient for us.' Even
though their forefathers knew nothing and were not
guided! 105 Believers, take care of your own souls. The
misguided cannot harm you as long as you are guided.
All of you will return to God. Then He will make you
realize that which you used to do.

106 Believers, when death approaches you, let two
just men from among you act as witnesses when you
make your testaments; or two men from another tribe,
if the calamity of death overtakes you while you are
travelling in the land. Detain them after prayers, and if
you doubt their honesty, let them swear by God, 'We
will not sell our testimony for any price, even to a
kinsman. And we will not conceal the testimony of God.
If we did, we would indeed be guilty of sin.' 107 If it
turns out that both prove dishonest, two others should
take their place from amongst those whose rights have
been usurped and let them swear by God, saying, 'Our
testimony is indeed truer than the testimony of these
two. And we have not been guilty of any misstatement
for then indeed we would be transgressors.' 108 That
makes it more likely that people will bear true witness,
or else they will fear that their oaths will be contradicted
by the oaths of others. Heed God and listen; God does
not guide a rebellious, disobedient people.

109 The Day when God assembles the messengers

and asks them, ‘What was the response you received [from the people]?’ they will reply, ‘We have no knowledge of it. You alone know what is hidden.’
110 Then God will say, ‘Jesus, son of Mary, remember My favour to you and to your mother: how I strengthened you with the holy spirit, so that you could speak to people in childhood and in maturity; and how I taught you the Book, and wisdom, the Torah and the Gospel; how by My leave you fashioned from clay the shape of a bird and blew upon it, so that, by My leave, it became a bird, and healed the blind and the leper by My permission, and when you brought forth the dead by My permission; and how I prevented the Children of Israel from harming you when you came to them with clear signs, when those of them who denied the truth said, “This is sheer magic.”

111 [Remember the time], when I inspired the disciples to believe in Me and in My messenger, they replied, “We believe, bear witness that we have
submitted.”’ 112 When the disciples said, ‘O Jesus, son of Mary! Can your Lord send down to us from heaven a table spread with food?’ He replied, ‘Have fear of
God, if you are true believers.’ 113 They said, ‘We want to eat from it, so that we may satisfy our hearts and know that you have told us the truth, and that we
should be witnesses of it.’ 114 Jesus, son of Mary, said, ‘O God, our Lord! Send down for us a table spread with food from heaven, so that it may be a feast for

us, for the first of us and for the last of us: a sign from
You. Give us our sustenance, for You are the best of
sustainers.' 115 God replied, 'I will certainly send it
down to you, but whosoever of you deny the truth
thereafter will be punished with a punishment such as
I have never meted out to anyone else in the world.'

116 When God says, 'Jesus, son of Mary, did you say
to people, "Take me and my mother as two deities
besides God"?' He will answer, 'Glory be to You!
How could I ever say that to which I have no right?
If I had ever said so, You would surely have known it.
You know what is in my mind, while I do not know
anything that is within Yours. You alone are the
knower of unseen things— 117 I told them only what
You commanded me to, "Worship God, my Lord and
your Lord." I was a witness to what they did as long
as I remained among them, and when You took my
soul, You were the watcher over them. You are the
witness of all things, 118 and if You punish them, they
are surely Your servants; and if You forgive them, You
are surely the Mighty and Wise.'

119 God will say, 'This is the Day when the truthful
will benefit from their truthfulness. They shall forever
dwell in Gardens through which rivers flow. God is
pleased with them and they with Him: that is the
supreme triumph. 120 The kingdom of the heavens and
the earth and everything in them belongs to God: He has
power over all things.

6. THE CATTLE
(*AL-AN‘AM*)

In the name of God, the Most Gracious, the Most Merciful

1 Praise be to God, who has created the heavens and
the earth and brought into being darkness and light.
Yet those who deny the truth set up equals to their
Lord! 2 It is He who has created you out of clay, and
then has decreed a term [for you]—a term known
[only] to Him. Yet you are still in doubt— 3 He is God
both in the heavens and on earth. He has knowledge
of all that you hide and all that you reveal. He knows
what you do; 4 yet every time a sign comes to them
from their Lord, they turn away from it. 5 They have
rejected truth whenever it came to them, yet [more]
news will reach them concerning what they have been
making a mockery of. 6 Have they not seen how many
generations We destroyed before them? We established
them on the earth more firmly than you, and We sent
the clouds over them, pouring down abundant rain;
and made the rivers flow at their feet. Yet We
destroyed them for their sins, and raised up other
generations after them.

7 But even if We had sent down to you a Book
written on parchment, and they had touched it with
their own hands—those who deny the truth would still
have said, ‘This is mere magic.’ 8 They ask, ‘Why has

an angel not been sent down to him?' If We did send down an angel, the matter would be settled and they would not have been granted any respite. 9 Indeed, if We had sent an angel as messenger, We would have made him in the form of a man as well, and would have thus added to their confusion. 10 Messengers have been mocked before you, but those who scoffed were overtaken by the very thing they scoffed at. 11 Say, 'Travel about the land and see what was the end of the deniers.'

12 Say, 'To whom belongs all that is in the heavens and earth?' Say, 'To God. He has taken it upon Himself to be merciful. That He will gather you on the Day of Resurrection is beyond all doubt. Those who have forfeited their souls will never have faith.' 13 To Him belongs all that dwells in the night and the day. He is the All Hearing and the All Knowing. 14 Say, 'Shall I take as my protector someone other than God, Creator of the heavens and the earth, who feeds all and is fed by none?' Say, 'I have been commanded to be the first of those who submit. Do not be one of the polytheists.' 15 Say, 'I will never disobey my Lord, for I fear the punishment of a dreadful Day.' 16 Anyone from whom punishment is averted on that Day has been shown great mercy by God. That is a supreme achievement.

17 If God should let any harm touch you, no one could remove it except He; while if He should let some

good touch you, know that He has the power to do all
that He wills. 18 He reigns Supreme over His servants;
and He is the All Wise, the All Aware. 19 Ask them,
'What carries the most weight as a witness?' Tell them
it is God. He is a witness between you and me. Say,
'This Quran has been revealed to me so that through
it I may warn you and whoever it reaches. Do you
really bear witness that there are other deities beside
God?' Say, 'I do not bear witness to this.' Say, 'He is
only one God, and I disown whatever you associate
with Him.'

20 Those to whom We have given the Scriptures
know this as they know their own sons. But those who
have ruined their souls will not believe. 21 Who does
greater wrong than he who invents a lie against God
and denies His signs? Assuredly, the wrongdoers will
not succeed. 22 On the Day when We gather them all
together, We will say to those who associated [others
with Us], 'Where are those partners that you claimed?'
23 Then they will have no excuse but to say, 'By God
our Lord, we have never been polytheists.' 24 See how
they lie to themselves, and how those [the deities] they
invented have deserted them.

25 Among them are some who listen to you, but We
have placed veils over their hearts and deafness in
their ears which prevent them from understanding
what you say. Even if they saw all the signs, they
would still not believe in them. When those who deny

the truth come to dispute with you, they will say, 'This
is nothing but ancient fables,' 26 and they bar others
from believing and themselves keep away. But they
ruin no one but themselves, though they fail to realize
this. 27 If you could only see when they are set before
the Fire. They will say, 'If only we could be sent back.
Then we would not deny the signs of our Lord and we
would be of the believers.' 28 The truth they used to
hide will become all too clear to them. But if they were
sent back, they would return to what they had been
forbidden. For they are indeed liars.

29 They say, 'There is nothing beyond our life in this
world: we shall not be raised up again from the dead.'
30 If you could only see when they are made to stand
before their Lord! He will ask them, 'Is this [second
life] not the truth?' They will say, 'Yes, by our Lord!'
He will say, 'Then, taste the punishment that comes
from your having refused to acknowledge the truth!'

31 Those indeed are the losers who deny the meeting
with God. When the Hour comes on them suddenly,
they cry, 'Alas for us, that we neglected it!' They shall
bear their burdens on their backs. Evil are the burdens
they shall bear. 32 The life of this world is but a sport
and a pastime. Surely the Home of the Hereafter is best
for those who fear God. Will you not understand?

33 We know that what they say grieves you. It is not you
that the wrongdoers are rejecting, rather it is the signs of
God that they reject. 34 Other messengers have been

denied before you, and they bore their rejection and
persecution steadfastly, until Our help came to them.
There is no one who can change the words of God. You
have already received some account of those messengers.
35 If you find their rejection hard to bear, then seek a
tunnel into the ground or a ladder into the sky, if you can,
and bring them a sign. Had God so willed, He would
indeed have given them all [His] guidance. So do not be
among the ignorant. 36 Only they who listen can respond
to a call; and as for the dead, God will raise them up, and
then they will all return to Him.

37 They ask, 'Why has no sign been sent down to
him from his Lord?' Say, 'God alone has the power to
send down a sign.' But most of them do not understand:
38 there is not an animal that moves about on the earth,
nor a bird that flies on its two wings, but are creatures
like you. We have left out nothing in the Book—they
shall all be gathered before their Lord. 39 Those who
reject Our signs are deaf and dumb, [groping along]
in darkness. God lets anyone He wishes go astray and
sets whoever He will on a straight path.

40 Say, 'Tell me if the punishment of God came upon
you or the Hour overtook you, would you call upon
any other than God, if you are truthful?' 41 Indeed, it
is on Him that you would call, and He could remove
that [affliction] which made you call on Him, if He
will, and then you would forget [the false deities]
which you associate with Him!'

42 We sent messengers before you [Prophet] to many communities and afflicted their people with suffering and hardship, so that they might humble themselves. 43 When the affliction decreed by Us befell them, they did not humble themselves, but rather their hearts hardened, for Satan had made all their doings seem fair to them. 44 When they had forgotten Our admonition, We granted them all that they desired; but just as they were rejoicing in what they were given, We seized them suddenly and they were plunged into despair. 45 The wrongdoers were thus annihilated. All praise be to God, the Lord of the Worlds.

46 Say, 'If God should take away your hearing and your sight and seal your hearts, who is the deity who could restore it to you save God?' See how We explain the signs to them in diverse ways, yet they turn away. 47 Ask them, 'Tell me, if the punishment of God came upon you suddenly or predictably, would any but the wrongdoers be destroyed?' 48 We send the messengers only to give good news and to warn, so those who believe and reform themselves need have no fear, nor will they grieve. 49 Chastisement will befall those who reject Our signs because of their disobedience. 50 Say, 'I do not say to you that I possess the treasures of God, nor do I know the unseen, nor do I say to you that I am an angel. I follow only that which is revealed to me.' Say, 'Are the blind and the seeing alike? Can you not then think?'

[51] Warn by it those who fear to be gathered before
their Lord, when they have no guardian or intercessor
besides God, so that they may become God-fearing.
[52] Do not send away those who call upon their Lord in
the morning and in the evening, seeking only His
grace. You are not by any means accountable for them,
nor are they accountable for you. If you turn them
away, you yourself will become one of the unjust. [53] In
this way We try some of them by means of others, so
that they may ask, 'Are these [lowly ones] whom God
has singled out for His favours from among us? Does
God not know best who are the grateful ones?'

[54] When those who believe in Our revelations come
to you, say, 'Peace be upon you. Your Lord has taken
it upon Himself to be merciful. So that if any one
among you does evil in ignorance and repents thereafter
and makes amends, then He is most forgiving and ever
merciful.' [55] Thus We make plain Our signs, so that the
path of the evil-doers might be laid bare.

[56] Say, 'I am forbidden to worship those you call
upon besides God.' Say, 'I do not follow your whims
and desires. If I did, I would go astray and cease to be
rightly guided.' [57] Say, 'I stand by the clear evidence
from my Lord, yet you deny it. What you seek to
hasten is not within my power. Judgement is for God
alone. He declares the truth. He is the best of judges.'
[58] Say, 'If what you seek to hasten were within my
power, the matter would be settled between you and

me. God best knows the evil-doers.' 59 He holds the keys to the unseen; none knows them but He. He has knowledge of all that land and sea contain. No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, wet or dry, but is recorded in a clear Record.

60 It is He who gathers you in at night and knows all that you do by day; then He raises you up during the day so that an appointed term may be completed. Then to Him you shall return and He will declare to you all that you used to do. 61 He is the Absolute Master over His servants. He sends forth guardians [angels] who watch over you until, when death approaches one of you, Our angels take his soul, and they never fail in their duty. 62 Then they will all be returned to God, their true Lord. The Judgement is His alone. He is the swiftest reckoner.

63 Say, 'Who is it who delivers you from the dark depths of land and sea when you call out to Him humbly and in secret, saying, "If He rescues us from this, we shall most certainly be among the grateful."?' 64 Say, 'It is God who delivers you from it and from every other distress, yet you associate partners with Him.' 65 Say, 'He has the power to send punishment on you from above your heads or from beneath your feet, or to divide you in sects and make you taste one another's violence.' See how We explain Our revelations in various ways, so that they may

understand. 66 Your people have rejected the message
We have sent through you, though it is the truth. Say
'I am not your keeper. 67 Every prophecy has its fixed
time to be fulfilled: and soon you will come to know.'

68 When you see people engaged in finding fault
with Our revelations, withdraw from them until they
turn to some other topic. Should Satan cause you to
forget this, take leave of the wrongdoers as soon as
you remember. 69 The God-fearing are not in any way
held accountable for the wrongdoers; their only duty
is to remind them, so that they may fear God. 70 Leave
alone those for whom religion is only a sport and
pastime and are deceived by the life of this world, but
continue to remind them with the Quran, lest a soul be
held in pledge because of what it has wrought, having
no helper or intercessor besides God. Whatever ransom
they may offer, it will not be accepted. Such are those
that are damned by their own actions: they will have
boiling water to drink and a painful punishment for
their denial of truth.

71 Say, 'Instead of God, shall we call upon that
which can neither benefit us nor harm us? Are we to
turn upon our heels after God has guided us, like one
who, beguiled by devils in the land, wanders
bewildered, his companions calling him to the right
path, saying, "Come to us"?' Say, 'God's guidance is
the only guidance. We are commanded to surrender
ourselves to the Lord of the Universe, 72 say our

prayers regularly and to fear God.' He it is to whom
you will be gathered.' 73 It was He who created the
heavens and the earth for a true purpose. On the Day
when He says, 'Be,' it shall be: His word is the truth. All
sovereignty shall be His on the Day when the trumpet is
sounded. The Knower of the unseen and the visible, He
is the Wise, the Aware One. 74 Remember when Abraham
said to his father, Azar, 'Do you take idols as your gods?
I see that you and your people have clearly gone astray.'

75 In this way We showed Abraham Our kingdom of
the heavens and the earth, so that he might have
certainty of faith. 76 When night descended on him, he
saw a star. He said, 'This is my Lord!' Then when it
set he said, 'I do not love things that set.' 77 When he
saw the moon rise and spread its light, he said, 'This
is my Lord.' But when it set, he said, 'If my Lord does
not guide me, I will be one of the misguided people.'
78 Then, when he saw the sun shining, he said, 'This
is my Lord! This is the greatest of all!' Then when it
set, he said, 'My people, I disown all that you worship
besides God. 79 I have set my face with single-minded
devotion, towards Him who has created the heavens
and the earth, and I am not one of the polytheists.'
80 His people argued with him. He said, 'Are you
arguing with me about God, while He has guided me?
I have no fear of any partner you ascribe to Him,
unless my Lord should wish otherwise. My Lord
encompasses all things in His knowledge, so will you

not pay heed? 81 Why should I fear what you associate
with Him, while you do not fear to associate with God
that for which He has sent down to you no authority?
Tell me, if you know the truth, which side has more
right to feel secure. 82 It is those who have faith, and
do not mix their faith with wrongdoing, who will be
secure, and it is they who are rightly guided.' 83 This
is the reasoning We gave to Abraham against his
people—We raise in rank anyone We please—your
Lord is wise and aware. 84 We gave him Isaac and
Jacob, each of whom We guided as We had guided
Noah before. Among his descendants were David and
Solomon, and Job, Joseph, Moses and Aaron. Thus do
We reward the righteous.

85 Zachariah, John, Jesus, and Elijah—every one of
them was righteous—86 Ishmael, Elisha, Jonah, and
Lot—We favoured each one of them above other
people, 87 and also some of their forefathers, their
offspring, and their brothers: We chose them and
guided them to a straight path. 88 This is the guidance
of God: He gives that guidance to whichever of His
servants He pleases. If they had associated other
deities with Him, surely all they did would have been
of no avail. 89 Those are the ones to whom We gave the
Scripture, wisdom, and prophethood. If these people
[the Makkans] reject it, We shall entrust it to a people
who will never refuse to acknowledge it. 90 Those [the
previous prophets] were the people whom God guided.

Follow their guidance then and say, ‘I ask no reward
for this from you: it is only a reminder for all
mankind.’ 91 They do not make a just estimate of God,
when they say, ‘God has not revealed anything to any
human being.’ Say, ‘Who revealed the Book which
Moses brought, a light and guidance for the people,
which you made into separate sheets, showing some
but hiding many? You have been taught things that
neither you nor your forefathers had known before.’
Say, ‘God has sent it;’ then leave them toying away
with their speculation.

92 This is a blessed Book which We have revealed,
confirming what came before it, so that you may warn
the Mother of Cities [Makkah] and the people around
it. Those who believe in the Hereafter do believe in it,
and they are ever-mindful of their prayers. 93 Who
could do greater wrong than someone who invents a
lie against God or who says, ‘It has been revealed to
me,’ while nothing has been revealed to him, or
someone who says, ‘I will send down the like of what
God has sent down’? If you could only see the
wrongdoers in the throes of death when the angels are
stretching out their hands, saying, ‘Give up your souls.
Today you will be repaid with a humiliating punishment
for saying false things about God and being arrogant
about His signs.’

94 And now you have returned to Us, alone as We
created you at first, leaving behind all that We gave

you. Nor do We see with you your intercessors, those you claimed were your partners with God. The link between you is cut and that which you presumed has failed you.
[95] It is God who splits the seed and the fruit-stone. He brings forth the living from the dead, and the dead from the living. That is God. How then can you, deluded, turn away from the truth?

[96] He causes the break of day, and has made the night for rest and He made the sun and the moon to a precise measure. That is the measure determined by the Almighty and the All Knowing.
[97] It is He who has set up for you the stars so that you might be guided by them in the midst of the darkness of land and sea. We have made the signs clear for people who want to understand.[a]
[98] It is He who first produced you from a single soul, then gave you a place to stay [in life] and a resting place [after death]. We have made Our revelations clear to those who are men of understanding.

[99] It is He who sends down water from the sky. With it We produce vegetation of all kinds; out of green foliage, We produce clustered grain; and from the date-palm, out of its sheath, We produce bunches of dates hanging low. We produce vineyards and olive

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[a] The gigantic system of the universe runs with such exactitude that no discrepancy has crept into it even after millions of years. This proves the immanence of a Being whose powers are of unlimited greatness.

groves and pomegranates, alike yet different. Look at
their fruit as He causes it to grow and ripen. In this are
signs for people who believe. [100] They have set up
jinns as associates with God, even though He created
them! They have even dared, in their ignorance, to
attribute sons and daughters to Him. Hallowed be He
and exalted far above what they ascribe to Him, [101] the
Originator of the heavens and the earth. How could He
have a son when He has no consort? He created
everything and is aware of everything! [102] This is God,
your Lord, there is no God but Him, the Creator of all
things, so worship Him; He is the guardian of all
things. [103] No vision can grasp Him, but He takes in
over all vision; He is the Subtle and Aware One.
[104] Clear insights have come to you from your Lord.
Whoever, therefore, chooses to see, does so for his
own good; and whoever chooses to remain blind, does
so to his own loss. Say, ‘I am not here as your keeper.’
[105] This is how We explain Our revelations in various
ways—so that they might come to the point of saying,
‘You have read this out to us,’ and that We might make
it clear [that this is the truth] to those who are eager
to know.

[106] Follow what has been revealed to you from your
Lord: there is no deity but Him; and ignore the
polytheists. [107] If God had willed, they would not have
associated anything with Him. We did not appoint you
over them as their keeper, nor are you their guardian.

108 Do not revile those [beings] whom they invoke
instead of God, lest they, in their hostility, revile God
and out of ignorance. Thus to every people We have
caused their actions to seem fair. To their Lord they shall
all return, and He will declare to them all that they have
done. 109 They swear a solemn oath by God that if there
should come to them a sign, they will believe in it. Say,
'Signs are granted only by God.' How can you tell that
if a sign be given to them, they will indeed believe in it?
110 We will turn away their hearts and eyes from the
Truth, since they refused to believe in it in the first
instance. We will let them wander blindly in their
insolence. 111 Even if We sent down angels to them,
and caused the dead to speak to them, and We gathered
together everything in front of them, they would still
not believe, unless God had so willed. But most of
them behave ignorantly. 112 In like manner We have
assigned for every prophet an opponent, Satans from
among men and jinn, who make evil suggestions to
each other by means of specious words in order to
deceive—had it been your Lord's will, they would not
have done so; so leave them alone to their fabrication,
113 in order that the hearts of those who do not believe
in the life to come might incline towards those
suggestions and, being pleased, persist in their sinful
ways. 114 Should I seek a judge other than God, when
it is He who has revealed the Book, clearly explained.
Those to whom We gave the Book earlier know that

it is the truth revealed by your Lord. Therefore, have
no doubts.

115 The Word of your Lord is perfected in truth and
justice. None can change His words. He is the All
Hearing, the All Knowing. 116 If you obey the majority
of those on earth, they will lead you astray from God’s
way. They follow nothing but conjecture. They are only
guessing. 117 Your Lord knows best who has strayed
from His Way and He knows best those who are guided.
118 Eat then, only that over which God’s name has been
pronounced, if you truly believe in His revelations.

119 Why should you not eat what has been consecrated
in God’s name, when He has already explained to you
what He has forbidden you, unless you are compelled
by necessity? Surely, many mislead others by their
desires through lack of knowledge. But your Lord best
knows the transgressors. 120 Eschew all sin, open or
secret: Those who commit sin will receive due
punishment for their sins, 121 and do not eat anything
over which God’s name has not been pronounced, for
that surely is disobedience. The devils inspire their
followers to argue with you. If you obey them, you will
become of those who associate partners with God.
122 Can he who was dead, to whom We gave life, and
a light whereby he could walk among people be like
him who is in utter darkness from which he can never
emerge? Thus the deeds of those who deny the truth
have been made fair-seeming to them.

123 Thus We have placed leaders of the wicked in
every town to plot therein. Yet it is only against
themselves that they scheme, though they may not
perceive it. 124 When a sign comes to them, they say,
'We will not believe in it until we are given what God's
messengers have been given. But God knows best
whom to appoint as His Messenger. Humiliation
before God and severe torment will befall the evil-
doers for their scheming. 125 When God desires to
guide someone, He opens his breast to Islam; and
whoever He wills to let go astray, He causes his breast
to be constricted as if he had to climb up to the skies.
That is how God heaps ignominy upon those who
refuse to believe.

126 This is the straight path leading to your Lord. We
have made the signs clear for thinking men. 127 They
shall dwell in the Home of Peace with their Lord; He
will be their Protector as a recompense for what they
have been doing. 128 On the day when He gathers them
all together, He will say, 'Company of jinn, you took
away many followers among mankind.' And their
adherents among mankind will say, 'Our Lord, we
benefited from one another, but now we have reached
the end of the term which You determined for us.' He
will say, 'The Fire shall be your home, and there you
shall remain forever, except as God wills. Surely your
Lord is wise and all knowing.

129 And in like manner We shall keep the wrongdoers

close to others as a punishment for their misdeeds.
[130] Company of jinn and mankind! Did messengers not come from among you to recite My revelations to you, and warn you of the meeting of this Day?' They will say, 'We bear witness against ourselves.' It was the life of this world that deceived them and so they will bear witness against themselves, that they rejected the
truth. [131] Your Lord would not destroy a community for its wrongdoing, so long as its people were still
unaware. [132] For all are degrees of rank according to their deeds; your Lord is not unaware of anything they do.

[133] Your Lord is the self-sufficient One, the merciful. If He wills, He can take you away and replace you by anyone He pleases, just as He raised you from the
offspring of other people. [134] That which you are promised shall surely come to pass and you cannot
prevent it. [135] Say, 'O my people! Go on acting in your way; indeed I am going to act in my way; soon you will know whose end will be best in the Hereafter.' Surely,
the wrongdoers shall not prosper. [136] They set aside for God a share in what He has produced, such as crops and livestock, and they say, 'This is for God'—so they claim!—and 'this is for our associate-gods? Their associate-gods' share does not reach God, whereas God's share reaches their associate-gods. How ill they judge!

[137] And in like manner, their associate gods have

made killing their children seem fair to many pagans,
so that they may ruin them and cause confusion in
their religion. Had God pleased, they would not have
done so; so leave them to their false inventions.
138 They also say, ‘These animals and these crops are
forbidden. None may eat them except those we
permit.’ So they claim! There are some animals they
exempt from labour and some over which they do not
pronounce God’s name, thus committing a sin against
Him. He will requite them for the falsehoods they
invent.

139 They say, ‘What is in the wombs of such and
such cattle is exclusively for our males and is forbidden
to our females. But if it is stillborn, they may have a
share of it.’ God will soon punish them for their [false]
attribution. He is wise, and all-knowing. 140 Losers
indeed are they who kill their children foolishly and
without knowledge and declare as forbidden what
God has provided for them as sustenance—a fabrication
against God: they have gone astray and have not
chosen to be rightly guided. 141 It is He who has
produced gardens, both trellised and untrellised, and
date palms and field crops, all varying in taste, and the
olive and the pomegranate, both similar and dissimilar.
Eat their fruits when they bear fruit and give away
what is due of them on the day of their harvest. Do not
waste anything. He does not love the wasteful!

142 Of the cattle there are some for carrying burdens

and some for food. Eat what God has provided for you
and do not follow in Satan’s footsteps, for he is a
declared enemy of yours. 143 God has created four
kinds of livestock of either sex: two of sheep and two
of goats. Ask them, ‘Is it the two males He has
forbidden or the two females or what the wombs of the
two females contain? Tell me on the basis of knowledge,
if you are truthful.’

144 Again, of the camels there are two, and of the oxen
two. Ask them, ‘Is it the two males He has forbidden,
or the two females or what the wombs of the two
females contain? Were you present when God enjoined
this on you?’ Who is more unjust than one who, without
knowledge, fabricates a lie against God, so that he may
lead people astray without knowledge? Surely, God
does not guide the wrongdoers. 145 Say [O Prophet], ‘In
all that has been revealed to me, I do not find a ban on
anything to eat, except for carrion, flowing blood and
pork, all these being unclean or profane, on which the
name of someone other than God has been invoked.’
But if anyone is forced by necessity, being neither
disobedient nor exceeding the limit, then surely your
Lord is most forgiving and merciful. 146 We forbade the
Jews all animals with claws and the fat of sheep [and
goats] and oxen, except what is on their backs and in
their intestines and what adheres to their bones. That is
the penalty We imposed on them for their disobedience.
And We assuredly are true to Our word.

147 So, if they accuse you of lying, say, ‘The mercy
of your Lord is all-encompassing. His punishment
cannot be averted from sinful men.’ 148 Those who
associate partners with God will surely say, ‘Had God
pleased, neither we nor our fathers would have served
other gods besides Him; nor would we have made
anything unlawful.’ Likewise those who lived before
them argued falsely until they came to taste Our
punishment! Say, ‘Have you any knowledge? If so,
produce it before us. You follow nothing but conjecture.
You are merely guessing.’

149 Say, ‘God alone has the conclusive proof. If He
had willed, He could have guided every one of you.’
150 Say, ‘Come, bring your witnesses, who can testify
that God forbade [all] this.’ If they bear witness
[falsely], do not bear witness with them; nor yield to
the wishes of those who deny Our signs, nor of those
who do not believe in the life to come and set up others
as equals with their Lord. 151 Say, ‘Come! I will tell
you what your Lord has really forbidden you! Do not
associate anything with Him; be good to your parents;
and do not kill your children for fear of poverty—We
shall provide sustenance for you as well as for them—
refrain from committing indecent deeds, whether
openly or in secret; and do not kill the life which God
has made sacred, save by right. That is what He has
enjoined upon you, so that you may understand.

152 Stay well away from an orphan’s property,

except with the best intentions, before he comes of age. Give full measure and weight, according to justice—We never charge a soul with more than it can bear—when you speak, observe justice, even though it concerns a close relative; and fulfil the covenants of God. That is what He has enjoined upon you so that you may take heed.

153 [He has enjoined], 'This is My straight path; so follow it, and do not follow other ways: that will lead you away from His path.' That is what He enjoins upon you, so that you may guard yourselves. 154 Then We gave Moses the Book, completing [Our favour] to the righteous, explaining everything clearly, as guidance and mercy, so that they might believe in meeting their Lord.

155 This is a Book which We have revealed as a blessing—follow it and fear your Lord, so that you may receive mercy—156 and not say, 'The Book was only sent down to the two groups before us and we were indeed unaware of their teachings,' 157 or you may say, 'If the Book had been sent down to us, we would surely have followed its guidance better than they did.' There has now come to you clear evidence from your Lord, and guidance and mercy. Who, then, is more unjust than one who rejects the signs of God and turns away from them? We shall requite those who turn away from Our signs with a painful punishment, for their turning away. 158 Are they waiting for the angels or your Lord to come

down to them, or for some of your Lord's signs to
come? The day when some of the signs of your Lord
shall come, it shall not profit any human being who did
not believe before, or who did not do any good by his
faith. Say to them, 'Wait then, we too are waiting.'
159 Have nothing to do with those who have split up
their religion into sects. Their case rests with God; He
will tell them about what they used to do.

160 Whoever does a good deed will be repaid tenfold,
but those who do a bad deed will only be repaid with
its equivalent and they shall not be wronged. 161 Say,
'My Lord has guided me to a straight path, and to an
upright religion, the religion of Abraham the upright,
who was not of those who associate partners with God.'

162 Say, 'My prayer and my sacrifice and my life and
my death are all for God, the Lord of the worlds; 163 He
has no partner. So am I commanded, and I am the first
of those who submit.' 164 Say, 'Shall I seek a lord other
than God, while He is the Lord of all things?' Everyone
must bear the consequence of what he does, and no
bearer of a burden can bear the burden of another. Then
to your Lord you will return, and He will inform you of
what you used to dispute about. 165 It is He who has
made you successors [of others] on the earth and has
exalted some of you over the others in degrees of rank,
so that He may test you by that which He has given you.
Your Lord is swift in punishment; yet surely He is
forgiving, and merciful.

(146)

7. THE HEIGHTS
(*AL-A'RAF*)

In the name of God, the Most Gracious, the Most Merciful

1 *Alif Lam Mim Sad*

2 This Book has been sent down to you—let there be
no heaviness in your heart about it—so that you may
warn by means of it and it is a reminder to the
believers. 3 Follow what has been sent down to you by
your Lord and do not follow any protector other than
Him. How seldom you take heed. 4 How many towns
We have destroyed. Our scourge fell upon them by
night or at midday when they were resting: 5 and when
Our scourge fell upon them, their only cry was, 'We
were indeed wrongdoers!' 6 Then shall We question
those to whom Our message was sent and those
through whom We sent it 7 with full knowledge, We
shall tell them what they did, for We have never been
away from them. 8 Truth alone will be of weight that
Day. Those whose scales are heavy shall be successful,
9 and those whose good deeds are light [in the balance]
will be the ones who have lost themselves because
they wrongfully rejected Our signs.

10 We established you in the land and provided you
with a means of livelihood there: yet you are seldom
thankful. 11 We created you, then We shaped you and

then We said to the angels, ‘Prostrate yourselves
before Adam,’ and they all prostrated themselves,
except Satan. He was not among those who prostrated
themselves. 12 God asked, ‘What prevented you from
prostrating yourself when I commanded you to?’ He
replied, ‘I am better than he is; You created me from
fire, while You created him from clay.’ 13 God said,
‘Get down from here! This is no place for your
arrogance. Get out! You are contemptible!’ 14 Satan
said, ‘Give me respite until the Day of Resurrection,’
15 and God replied, ‘You are granted respite.’ 16 Then
Satan said, ‘Because You have put me in the wrong,
I will lie in ambush for them on Your straight path:
17 then I will surely come upon them from before them
and from behind them and from their right and from
their left, and then You will find most of them
ungrateful.’ 18 He said, ‘Get out of here, despised, and
rejected! I shall fill Hell with all of those who follow
you.’

19 To Adam He said, ‘You and your wife, dwell in
the Garden and eat and drink there from wherever you
wish, but do not approach this tree, lest you become
wrongdoers.’ 20 But Satan tempted them so that he
might reveal to them their nakedness which had been
hidden from them. He said, ‘Your Lord has forbidden
you to approach this tree lest you should become
angels or become of the immortals,’ 21 and he swore
to them, ‘Surely, I am your well-wisher.’

[22] Thus he cunningly seduced them. When they
tasted the tree's fruit, their nakedness became exposed
to them and they started covering themselves with the
leaves of the garden. Their Lord called out to them,
'Did I not forbid you to approach that tree, and did I
not say to you that Satan was surely your open
enemy?' [23] They replied, 'Our Lord, we have wronged
our souls: if You do not forgive us and have mercy on
us, we shall be among the lost.' [24] He said, 'Go down
from here as enemies to each other. For a while, there
is an abode for you and a provision on earth. [25] There
you will live; there you will die; from there you will
be raised up again.'

[26] O children of Adam! We have sent down to you
clothes to cover your nakedness, and to be pleasing to
the eye; but the raiment of righteousness is the best.
That is one of the signs of God. So that people may
take heed. [27] Children of Adam, do not let Satan
seduce you, just as he turned your parents out of the
Garden: he deprived them of their garment in order to
make them aware of their nakedness. He and his
forces watch you from where you do not see them! We
have made the devils friends of those who do not
believe.

[28] And when they commit an indecency, they say,
'This is what our fathers used to do and God has
enjoined it on us.' Say, 'God does not enjoin what is
indecent. Would you attribute to God something of

which you have no knowledge?’ 29 Say, ‘My Lord has
commanded you to act justly. Turn your faces up
toward Him at every time and place of worship, and
call upon Him, making yourselves sincere towards
Him in religion. As He brought you into being, so shall
you return.’ 30 Some He has guided and some have
earned misguidance: they have taken devils rather
than God as their patrons, thinking that they are
rightly guided.

31 O Children of Adam, dress yourself properly
whenever you are at worship: and eat and drink but do
not be wasteful: God does not like wasteful people.
32 Say, ‘Who has forbidden the adornment of God,
which He has brought forth for His servants and good
things, clean and pure, which God has provided for
His servants?’ Say, ‘They are [lawful] for the believers
in the present life but they shall be exclusively for
them on the Day of Resurrection.’ Thus We explain
Our signs for a people who understand. 33 Say,‘My
Lord has forbidden indecency, both open and hidden,
sin and wrongful oppression and that, without His
sanction, you associate things with Him, and that you
say things about Him without knowledge.’

34 For all people a term has been set: and when [the
end of] their term approaches, they can neither delay
it by a single moment, nor can they advance it.
35 Children of Adam! If messengers come to you from
among yourselves, reciting My revelations to you,

then those that take warning and mend their ways, on
such shall come no fear nor shall they grieve. 36 But
those who deny and scorn Our revelations shall be the
inmates of Hell, where they shall remain forever.
37 Who does a greater wrong than he who invents lies
against God or rejects His revelations? Such people
will have what has been decreed for them. And when
Our messengers come to them to take away their souls,
they shall ask them, 'Where are those you used to call
upon besides God?' They will answer, 'They have
deserted us;' and they will bear witness against
themselves that they were disbelievers?

38 God will say, 'Enter the Fire and join the bands
of jinn and men that have gone before you.' Every time
a host enters [the fire], it will curse its fellow-host,
then, when they are all gathered there, the last of them
will say of the first, 'Our Lord, it was they who led us
astray: give them double punishment in the Fire,'—
God will say, 'Every one of you will have double
punishment, though you do not know it'—39 then the
preceding one will say to the succeeding one, 'You are
no better than us: so taste the punishment you have
earned.'

40 The gates of Heaven shall not be opened for those
who rejected Our signs and arrogantly spurned them;
nor shall they enter Paradise until a camel shall pass
through the eye of a needle. That is how We repay the
evil-doers—41 Hell shall be their bed, and over them

will be coverings of fire—thus shall We reward the
wrongdoers. 42 But those who believed and did good
deeds—and We do not burden any soul with more than
it can bear—such are the heirs of the Garden and there
they will remain forever. 43 And We shall remove
whatever rancour may be in their hearts. At their feet
shall flow rivers. And they shall say, 'All praise
belongs to God who has guided us to this. Had God not
guided us, we would never have found the way. The
messengers of our Lord brought the Truth.' A voice
will call out to them, 'This is the Garden which you
have inherited by your labours.'

44 The people of the Garden will call out to the
people of the Fire, 'We have found that what our Lord
promised us is true. Have you, too, found that what
your Lord promised you is true?' They will say, 'Yes,
we have!' Then a crier shall call out among them
saying, 'The curse of God is upon the wrongdoers—
45 who turned people away from the path of God and
sought to make it appear crooked, and who denied the
Hereafter.'

46 A barrier will divide the two groups, and on the
heights there will be men who recognize each group
by their marks. They will call out to the people of the
Garden, 'Peace be with you.' They will not have yet
entered, but they will be hoping [to do so], 47 and when
they turn their eyes towards the inmates of the Fire,
they will say, 'Our Lord, do not include us among the

wrongdoers!' 48 And the people of the heights will call
out to men they recognize by their marks, 'What use
have your great numbers and your false pride been?
49 See! are these not the people you swore would never
earn God's mercy? "Enter the Garden! No fear shall
come upon you nor shall you grieve."'

50 The people of the Fire shall call out to the people
of heaven, 'Pour out some water on us, or give us
something out of that which God has bestowed upon
you.' But the blessed will reply, 'God has forbidden all
that to those who denied the truth. 51 Who treated
religion as a pastime and an idle sport and whom the
life of the world had beguiled.' On that Day We shall
forget them, as they forgot their meeting of that Day
with Us, for they denied Our revelations.

52 And surely We have brought them a Book which
We have expounded with knowledge, a guide and a
mercy for those who believe. 53 Do they wait for the
fulfillment of that of which it warns? On the Day when
that fulfillment comes, those who had neglected it
before will say, 'The messengers of our Lord did
indeed bring the truth. Have we then any intercessors
who would intercede for us? Or, could we be sent back
so that we might act differently from the way we used
to?' They have indeed ruined their souls and what they
invented has forsaken them.

54 Your Lord is God, who created the heavens and
the earth in six Days [periods] and then settled

Himself firmly on the throne. He throws the veil of
night over the day, each seeking the other in rapid
succession. It was He who created the sun, the moon
and the stars, and made them subservient to His will.
His is the creation, His the command. Blessed be God,
Lord of the universe! 55 Call on your Lord with
humility and in secret—He does not love the
transgressors: 56 do not spread corruption on the earth
after it has been set in order—pray to Him with fear
and hope, God's mercy is close to those who do good.

57 It is God who sends forth the winds as harbingers
of His mercy, and when they have gathered up the
heavy clouds, We drive them on to a dead land where
We cause rain to fall, bringing out all kinds of fruit,
just as We will raise the dead to life. Perhaps you will
take heed. 58 Vegetation comes out of good land in
abundance by the will of its Lord, but out of bad land
only scantily. Thus We explain Our signs in diverse
ways for those who give thanks.

59 We sent Noah to his people. He said, 'O my
people, worship God; you have no other god but He.
I fear for you the punishment of a dreadful Day,' 60 but
the leading men of his people said, 'Truly, we see that
you are obviously lost in error!' 61 Said [Noah], 'O my
people! I am not in error. Indeed, I am a messenger
from the Lord of the Worlds, 62 I am conveying my
Lord's messages to you and giving you sincere advice.
I know things from God that you do not. 63 Do you find

it so strange that a message should come from your Lord through a man from among yourselves, so that he may warn you and so that you may fear God and be shown mercy?' [64] But they denied him, so We saved him and those with him in the Ark, and We drowned those who rejected Our signs. They were indeed a blind people.

[65] To the people of 'Ad We sent their brother, Hud. He said, 'O my people, worship God, you have no other god but He. Then will you not be God-fearing?' [66] The leading men of his people who refused to acknowledge the truth, said, 'We can see you are a foolish man, and we think you are lying.' [67] He said, 'My people, I am by no means a fool, but rather am a messenger from the Lord of the Universe, [68] I am conveying my Lord's messages to you and I am your sincere and honest adviser. [69] Do you find it strange that a Message should come from your Lord, through one of your own men, to warn you? Remember how He made you successors of Noah's people, and increased you greatly in stature. Remember the favours of God, so that you may prosper.'

[70] They said, 'Have you come to tell us to serve God alone and to forsake the gods our forefathers served? Bring us then what you threaten us with, if you are truthful.' [71] He said, 'Your Lord's wrath and indignation have already fallen upon you. Would you dispute with me about mere names, which you and your fathers

have invented, and for which God has revealed no
authority? Wait then if you will: I am waiting alongside
you.’ 72 Then We saved him and those who were with
him, by Our mercy; We annihilated those who denied
Our signs and would not believe.

73 To the Thamud We sent their brother Salih. He
said, ‘O my people, worship God; you have no other
god but Him. A veritable proof has come to you from
your Lord: this is God’s she-camel, a sign for you, so
let her feed in God’s land and do not harm her in any
way, or you will be overwhelmed by a painful
punishment. 74 Remember when He made you
successors to the ‘Ad and settled you in the land. You
built palaces on its plains and carved houses out of the
mountains. Remember God’s blessings and do not
spread corruption in the land,’ 75 but the arrogant
leaders of his people said to the believers who were
deemed weak, ‘Do you know for certain that Salih is
one sent from his Lord?’ They replied, ‘We believe in
the message which has been sent through him.’ 76 The
arrogant leaders said, ‘We reject what you believe in.’
77 So they hamstrung the she-camel, and insolently
defied the commandment of their Lord, saying, ‘O
Salih! Bring upon us what you threaten us with if you
are indeed a messenger.’ 78 So the earthquake
overwhelmed them, and morning found them prostrate
in their dwelling places. 79 He left them, saying, ‘My
people, I delivered my Lord’s messages to you and

counselled you sincerely, but you do not like sincere
advisors.'

80 We sent Lot, who said to his people, 'How can
you commit an abomination such as no one in the
world has ever done before you? 81 You lust after men
rather than women! You transgress all bounds!' 82 The
only answer given by his people was, 'Turn them out
of your town. They are people who regard themselves
to be pure.' 83 So We saved him and his family—
except for his wife. She was one of those who stayed
behind. 84 We rained down on them a shower [of
brimstone]. Then see what was the end of the evil-
doers.

85 To Midian We sent their brother Shu'ayb. He
said, 'O my people, worship God; you have no other
god but Him. A clear Sign has indeed come to you
from your Lord. So give full measure and full weight,
and do not deliver short. Do not corrupt the land after
it has been set in order. This is for your own good, if
you are true believers. 86 Do not lie in ambush on every
pathway, threatening people, barring those who believe
from the Way of God, seeking to make it appear
crooked. Remember when you were few in number
and He multiplied you. Consider the fate of those who
used to spread corruption. 87 And if there is a group of
you which believes in My message and others who
disbelieve it, be patient until God shall judge between
us. He is the best of judges.'

88 The arrogant leaders of his people said, ‘Shu‘ayb,
we will expel you and your fellow believers from our
town unless you return to our faith.’ He said, ‘Even
though we detest it? 89 We would be inventing lies
against God if we returned to your faith after God has
delivered us from it. It is not for us to return to it unless
God our Lord so willed. Our Lord encompasses all
things in His knowledge. We have put our trust in God.
Our Lord, expose the truth [and judge] between us and
our people, You are the best judge.’ 90 The leading men
of his people who were bent on denying the truth, said,
‘If you follow Shu‘ayb, you will certainly be the
losers.’ 91 Thereupon an earthquake overtook them
and morning found them lying flattened in their
homes; 92 those who had denied Shu‘ayb became as
though they had never lived there. Those who denied
Shu‘ayb, were themselves the losers. 93 So he turned
away from them, saying, ‘My people, I delivered my
Lord’s messages to you and gave you sincere advice,
so why should I grieve for people who refused to
believe?’

94 Whenever We sent a prophet to a town, We
afflicted its people with suffering and adversity, so
that they might humble themselves [before God],
95 and then We changed their hardship into ease until
they grew affluent and said, ‘Our fathers had also
experienced adversity and prosperity,’ then We seized
them suddenly, unawares. 96 Had the people of those

towns believed in and feared God, We would have showered upon them blessings from heaven and earth, but they rejected the truth. So We seized them on account of their misdeeds. 97 Do the people of these towns now feel secure against the coming of Our punishment upon them by night while they are asleep?
98 Or, do they feel secure against the coming of Our punishment upon them in the forenoon while they are at play? 99 Do they feel secure against God's devising? No one feels secure against God's devising except for those doomed to ruin.

100 Does it not guide the people who inherit the land from former people that We can punish them for their sins if We will? And seal up their hearts so that they would not be able to lend an ear to words of guidance?
101 We have told you the stories of those towns: their messengers came to them with clear signs, but they were never going to believe in something they had already rejected. Thus God seals up the hearts of those who deny the truth. 102 We found most of them untrue to their covenants, indeed We found most of them to be defiant.

103 After them We sent Moses with Our signs to Pharaoh and his chiefs. But they willfully rejected them. Consider the end of the evil-doers. 104 Moses said, 'Pharaoh, I am a messenger from the Lord of the Universe, 105 duty-bound to say nothing about God but the truth, and I have brought you a clear sign from your

Lord. Let the Children of Israel go with me.'
106 [Pharaoh] said, 'If you come with a sign, then
produce it, if you are telling the truth.' 107 Then Moses
threw down his staff and suddenly, unmistakably, it
appeared as a serpent, 108 and he drew forth his hand,
and it appeared [shining] white to the beholders.
109 The chiefs of Pharaoh's people said, 'This is most
surely a skillful magician, 110 who seeks to drive you
from your land!' Pharaoh said, 'What then do you
advise?' 111 They said, 'Let him and his brother wait
awhile, and send into the cities summoners, 112 who
should bring to you every skillful magician.'

113 And the magicians came to Pharaoh and asked,
'Shall we have a reward, if we should prevail?'
114 Pharaoh replied, 'Certainly, and you shall also
become my courtiers.' 115 They said, 'Moses, will you
first throw, or shall we?' 116 He said, 'You throw
[first]!' When they made their cast, they bewitched the
eyes of the people and struck them with awe, for they
showed a great [feat of] magic. 117 Then We inspired
Moses, saying, 'Throw down your staff.' And it
immediately swallowed up their false devices. 118 Thus
the truth prevailed and what they had produced came
to nothing: 119 Pharaoh and his men were defeated and
utterly humiliated. 120 And the sorcerers prostrated
themselves 121 and said, 'We believe in the Lord of the
Universe, 122 the Lord of Moses and Aaron!'

123 Pharaoh said, 'You dare believe in Him before I

have given you permission? Behold, this is indeed a plot which you have devised in this city in order to drive its people out. But you shall soon know the consequences, [124] I will cut off your hands and feet on alternate sides and then crucify you all!' [125] They replied, 'We shall surely return to our Lord. [126] You would punish us only because we believed in the signs of our Lord when they were shown to us. Our Lord, pour patience upon us, and cause us to die in a state of submission to You.'

[127] The chiefs of Pharaoh's people said, 'Will you allow Moses and his people to spread corruption in the land, and to forsake you and your gods?' He replied, 'We shall kill their male children and spare only the females. We have complete power over them.' [128] Moses said to his people, 'Turn to God for help and be patient. The earth belongs to God. He gives it to those of His servants whom He chooses, and the future belongs to the God-fearing.' [129] They replied, 'We were being persecuted before you came to us, and we are still being persecuted.' He said, 'Your Lord may well destroy your enemy and make you successors to the land. Then He will see how you conduct yourselves.'

[130] We afflicted Pharaoh's people with shortages of food and famine so that they might take heed, [131] then when something good came to them, they said, 'It is our due!'—but when something bad came, they ascribed it as an ill-omen to Moses and those with him.

Surely their [evil] fortune had been decreed by God,
but most of them did not know this. 132 They said,
'Whatever miracles you work to bewitch us, we will
not believe in you.'

133 Then We afflicted them with storms, and locusts,
and lice, and frogs, and blood: so many clear signs.
But they were steeped in arrogance, for they were a
people given to sin. 134 Whenever a plague struck
them, they would say, 'Moses, pray to your Lord for
us by virtue of the promise He has made to you: if you
remove this plague from us, we will surely believe in
you and let the Children of Israel go with you,' 135 but
whenever We removed the plague from them, giving
them time to make good their promise, they would
break their word.

136 So We exacted retribution from them and drowned
them in the sea, because they rejected Our signs and
paid no heed to them; 137 We made the people who
were considered weak inheritors of the eastern parts
and western parts of the land which We had blessed.
Thus your Lord's good promise to the Children of
Israel was fulfilled, because of their patience, and We
destroyed all that Pharaoh and his people had built and
all that they had raised high.

138 We brought the Children of Israel across the sea
and they came upon a people who were devoted to
their idols. They said, 'Moses, give us a god just like
the gods these people have.' He said, 'You are indeed

an ignorant people: [139] what they are engaged in is
doomed to destruction and all their works are in vain.'
[140] He said, 'Shall I seek a deity for you other than
God, while it is He who has exalted you above all
peoples? [141] We delivered you from Pharaoh's people,
who afflicted you with dreadful torment, slaying your
male children and sparing only your daughters. That
was surely a great trial for you by your Lord.'

[142] We appointed thirty nights for Moses, then
added ten more: the term set by his Lord was fulfilled
in forty nights. Moses said to his brother Aaron, 'Take
my place among my people: act rightly and do not
follow the way of those who spread corruption.'
[143] And when Moses came at Our appointed time and
his Lord spoke to him, he said, 'My Lord, show
Yourself to me so that I may look at You.' He replied,
'You cannot see Me, but look at the mountain; if it
remains firmly in its place, then only will you see Me.'
And when his Lord manifested Himself on the
mountain, He broke it into pieces and Moses fell down
unconscious. And when he recovered, he said, 'Glory
be to You, I turn towards You, and I am the first to
believe.'

[144] He replied, 'Moses, I have chosen you of all
mankind for My messages and My Words. Hold fast
to what I have given you, and be among the grateful!'
[145] And We wrote for him upon the Tablets an
admonition and details of all things, then [bade him],

‘Hold fast to them; and command your people to
follow them in their best sense. Soon I shall show you
the home of the wicked. 146 I will turn away from My
signs all those who are arrogant in the land without
any right, so that even if they see all the signs they will
not believe in them. If they see the right path, they
shall not walk upon it: but if they see the path of error,
they shall choose it for their path, because they have
given the lie to Our signs and paid no heed to them.
147 The actions of those who denied Our signs and the
Meeting of the Hereafter will come to nothing—they
shall be requited only, according to their deeds.’

148 In his absence, the people of Moses made a calf
from their ornaments, an image which made a lowing
sound. Could they not see that it did not speak to them
or guide them in any way? Yet they took to worshipping
it: they were evil-doers. 149 When they were afflicted
with remorse, and realized that they had indeed gone
astray, they said, ‘If our Lord does not have mercy on
us and forgive us, we shall be among the lost.’
150 When Moses returned to his people in anger and
great sorrow, he said, ‘What an awful sin you have
committed in my absence. Did you want to hasten your
Lord’s command?’ He threw down the Tablets and
seized his brother by the head, pulling him towards
himself. Aaron said, ‘Son of my mother, the people
oppressed me and almost killed me. Do not give my
enemies cause to gloat over me. Do not number me

among the wrongdoers.' 151 He said, 'My Lord, forgive
me and my brother and admit us to Your mercy. You
are the Most Merciful of the merciful.'

152 Those who took to worshipping the calf will be
afflicted by their Lord's wrath, and be disgraced in the
life of this world. This is the way We requite those who
invent falsehoods. 153 As for those who committed
evils, and thereafter repented and believed, they shall
find your Lord forgiving and merciful.

154 When his anger had subsided, Moses took up the
Tablets upon which was inscribed a pledge of guidance
and mercy for those who fear their Lord. 155 And
Moses chose from his people seventy men for Our
appointment. When they were seized with violent
quaking, he prayed, 'O my Lord! If it had been Your
will, You could have destroyed both them and me long
ago. But would You destroy us for the deeds of the
foolish ones among us? This is no more than Your
trial: by it You cause whom You will to stray, and You
lead whom You will to the right path. You are our
Protector. Forgive us, therefore, and have mercy on us,
for You are the best of those who forgive. 156 Grant us
good things, both in this life and in the hereafter. To
You alone we turn.' He replied, 'As for My punishment,
I smite with it anyone I will. But My mercy
encompasses all things. I shall prescribe it for those
who do their duty, pay the *zakat* and who believe in
Our signs. 157 Also for those who follow the

Messenger—the unlettered prophet they find described
in the Torah that is with them, and in the Gospel—who
commands them to do right and forbids them to do
wrong, who makes good things lawful to them and bad
things unlawful, who will relieve them of their
burdens and of the shackles that weigh upon them.
Those that believe in him and honour him, those that
aid him and follow the light sent down with him, shall
surely triumph.'

158 Say, 'People, I am God's Messenger to you all,
He has sovereignty over the heavens and the earth.
There is no god but Him. He ordains life and death,
so believe in God and His Messenger, the unlettered
prophet who believes in God and His words. Follow
him so that you may be rightly guided.' 159 Yet there
is a group among the people of Moses who guide with
truth and act justly in accordance with it.

160 We divided them up into twelve tribes, each a
whole community, and We revealed Our will to
Moses, when his people asked for water, saying,
'Strike the rock with your staff.' Twelve springs
gushed from it and each tribe knew its drinking place.
We caused the clouds to draw their shadow over them
and sent down for them manna and quails, saying, 'Eat
the good things We have given you.' They did not
wrong Us; rather it was themselves they wronged.
161 When they were told, 'Settle down in the town and
eat wherever you wish in it, and pray for forgiveness

and enter the gate in humility: We shall forgive you
your sins and shall bestow further favours upon those
who do good,' [162] the transgressors among them
substituted something else for the word they had been
given. So We sent them a punishment from heaven for
their wrongdoing.

[163] Ask them about the town which was by the sea
and what befell its people when they broke the
Sabbath. On their Sabbath the fish came to them near
the surface, but on week-days they never came near
them—thus We tried them because of their
disobedience. [164] When some of them asked, 'Why do
you admonish a people whom God is going to destroy
or to afflict with a severe punishment?' They answered,
'In order to be free from blame before your Lord, and
that they may perhaps fear Him.'

[165] Therefore when they forgot what they had been
reminded of, We saved those who had tried to prevent
the doing of evil. And We meted out a severe
punishment to the transgressors because they were
rebellious. [166] And then, when they disdainfully
persisted in doing what they had been forbidden to do,
We said to them, 'Be as apes, despised!'

[167] Then your Lord declared that, until the Day of
Resurrection, He would send others against them to
inflict terrible suffering on them. Your Lord is swift
in retribution; yet surely He is most forgiving and
merciful. [168] We split them up into sections on the

earth. Some of them are righteous while some of them are otherwise, and We tested them with blessings and misfortunes, so that they might return to the right path.

169 They were succeeded by generations who inherited the Scripture and took to the fleeting gains of this world, saying, 'We shall certainly be forgiven.' If there came to them similar fleeting gains again, they would take them. Was a pledge not taken from them, written in the Scripture, that they would not say anything but the truth about God? And they have studied whatever is in it. Surely the Home of the Hereafter is better for those who fear Him. Will you
not understand? 170 As for those who hold fast to the
Book and are steadfast in prayer, We shall not deny the
righteous their reward. 171 When We suspended the
mountain over them as if it were a canopy, and they thought it was going to fall down on them, We said, 'Hold on firmly to what We have given you and remember what is in it, so that you may remain conscious of God.'

172 When your Lord brought forth offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, 'Am I not your Lord?' They replied, 'We bear witness that You are.' This He did, lest you should say on the Day of
Resurrection, 'We had no knowledge of that.' 173 Or
lest you say, 'Our forefathers associated others with God before our time, and we are only the descendants

who came after them. So are You going to destroy us
for what those inventors of falsehood did?' 174 We
explain Our signs in detail thus, so that perhaps they
may return to Us.
175 Recite to them the tale of the man to whom We
gave Our signs, but who then cast them to one side and
Satan overtook him. And he became one of those who
went astray—176 if it had been Our will, We could
have used these signs to exalt him, but instead he clung
to the earth and followed his own desires—he was like
a dog that pants whether you chase it away or leave
it alone. Such are those who reject Our signs. Tell them
this story so that they may reflect. 177 How evil is the
case of those who deny Our signs. They only wrong
themselves: 178 anyone whom God guides has been
rightly guided; while those He lets go astray will
surely be the losers.
179 We created many of the jinn and mankind for
hell. They have hearts they do not understand with;
they have eyes they do not see with; and they have ears
they do not hear with. Such people are like cattle—no,
they are even more misguided. Such are the heedless.
180 God has the Most Excellent Names. Call on Him
by His Names and keep away from those who distort
them. They shall be requited for what they do. 181 Of
those We have created there are some who give true
guidance and act justly. 182 We shall gradually seize
those who reject Our signs from a place they do not

recognize. [183] For though I give them rein for a while,
My strategy is sure.
[184] Have they not reflected that their companion is
not mad? He is only a plain warner. [185] Have they not
looked into the realms of the heavens and the earth and
all that God created, and seen that the end of their time
might be near? What will they believe in if they do not
believe in this? [186] No one can guide those whom God
lets go astray: He leaves them blundering about in
their arrogance. [187] They ask you [Prophet] about the
Last Hour, 'When will it come?' Say, 'Knowledge
about it rests only with my Lord; He alone will reveal
when its time will come, it lies heavy on the heavens
and the earth: it will suddenly overtake you.' They will
put questions to you as though you had full knowledge
of it. Say, 'Knowledge about it rests only with God,
though most people do not realize it.' [188] Say, 'I myself
have no power to benefit or do harm, save as God
pleases. If I had knowledge of the unseen, I would
have availed myself of an abundance of good, and no
harm would have touched me. I am but a warner and
a bearer of good tidings for those who will believe.'
[189] It was He who created you from a single soul,
and from it made its mate so that he may find comfort
in her. Once he has covered her, she conceives and
goes about with a light burden. When it grows heavy,
they both call to God, their Lord, 'If You bestow on
us a healthy child, we will surely be grateful,' [190] yet

when He grants them a healthy child, they begin to
ascribe to others a share in the gift they have received.
But God is far above what they associate with Him!
191 Do they associate with Him those who create
nothing and are themselves created? 192 They can give
them no help, nor can they help themselves. 193 It
makes no difference whether you call on them or
remain silent. If you call them to the right path, they
will not follow you. 194 Those whom you call on
besides God are but creatures like yourselves. Call
upon them, then, and let them respond to you, if what
you say is true.

195 Have they feet to walk with? Have they hands to
hold with? Have they eyes to see with? Have they ears
to hear with? Say, ‘Call upon those you associate with
God as partners, then all of you contrive against me
and give me no respite. 196 My protector is God who
sent down the Book, for it is He who protects the
righteous. 197 Those whom you call on besides Him
have no power to help you, nor can they help
themselves.’ 198 If you call them to the right path, they
will not hear you. You find them looking towards you,
but they do not see you.

199 Be tolerant; enjoin what is right; and avoid the
ignorant. 200 If an evil impulse from Satan provokes
you, seek refuge with God; He is all hearing, and all
knowing. 201 When any evil suggestion from Satan
touches those who fear God, they are instantly alerted

and become watchful; [202] but the followers of devils are led relentlessly into error by them. They never desist.

[203] When you do not bring them a sign, they say, 'Why do you not invent one?' Say, 'I follow only what is revealed to me by my Lord. This Book is an enlightenment from your Lord and a guide and mercy to true believers. [204] When the Quran is read, listen to it with attention, and hold your peace, so that you may receive mercy. [205] Remember your Lord deep in your very soul, in all humility and awe, without raising your voice, morning and evening—do not be one of the heedless—[206] [even] the ones [angels] who live in the presence of your Lord are not too proud to worship Him: they glorify Him and prostrate themselves before Him.

8. THE SPOILS OF WAR (*AL-ANFAL*)

In the name of God, the Most Gracious, the Most Merciful

[1] They ask you about the spoils of war. Say, 'They belong to God and His Messenger. So fear God, and set things right among yourselves, and obey God and His Messenger, if you are true believers: [2] true believers are those whose hearts tremble with awe at the

mention of God, and whose faith grows stronger as
they listen to His revelations. They are those who put
their trust in their Lord, 3 who pray regularly and give
in alms out of what We have provided for them.4 Such
are the true believers. They have a high standing with
their Lord, His forgiveness and an honourable provision
made for them.

5 As it was your Lord who rightfully brought you
forth from your house, even though some of the
believers disliked it, 6 and they disputed with you
concerning the truth after it had become manifest, as
though they were being driven to their death with open
eyes. 7 God promised you that one of the two parties
would fall to you, and you wished that the one without
sting should be yours, but God wanted to establish the
truth by His words and cut off the root of those who
denied the truth—8 so that He might prove the truth to
be true and the false to be false, however much the
wrongdoers might dislike it.

9 When you prayed to your Lord for help, He
answered, 'I am sending to your aid a thousand angels
in succession.' 10 God only did this to give you good
news, and so that your hearts might be set at rest, for
help comes from God alone. Surely, God is Mighty
and Wise. 11 He brought drowsiness upon you to give
you His reassurance and sent down water from the sky
upon you, so that He might thereby purify you and
remove Satan's pollution from you, and make your

hearts strong and your feet firm. 12 When your Lord
commanded the angels, saying, ‘I am with you, so
make those who believe stand firm. I will instill fear
in the hearts of those who deny the truth: so strike their
necks and strike all their finger joints!’[a] 13 That was
because they defied God and His Messenger. He who
defies God and His Messenger shall be severely
punished by God. 14 That is your punishment, taste it
then; and know that for those who deny the truth there
is the punishment of the Fire.

15 Believers, when you meet in battle those who
deny the truth, never turn your backs on them:
16 whoever turns his back on such an occasion, unless
it be as a stratagem of war, or in an endeavour to join
another group [of the believers] will indeed draw
down upon himself the wrath of God, and Hell shall
be his abode and the worst indeed is that destination.

17 You did not kill them; it was God who killed
them; and when you [Prophet] threw [sand] at them it
was not you, but God who threw it so that He might
confer on the believers a great favour from Himself.
Surely, God is all hearing, all-knowing—18 that is
what happened—and God will surely undermine the
design of those who deny the truth. 19 If you were
seeking a judgement, a judgement has now come to
you. If you desist, it will be the better for you. But if

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[a] See pages xvii to xxi of the Introduction.

you return [to hostility] We too will return. And your
host will avail you naught, however numerous it may
be, and [know] that surely God is with the believers.

[20] Believers, obey God and His Messenger, and do
not turn away from him now that you have heard all.
[21] Do not be like those who say, ‘We hear,’ but pay no
heed to what they hear—[22] the worst creatures in
God’s eyes are those who are deaf and dumb, and who
possess no understanding. [23] If God had found any
good in them, He would certainly have made them
hear; but being as they are, even if He makes them
hear, they will turn away in aversion.

[24] Believers, obey God and the Messenger when he
calls you to that which gives you life. Know that God
stands between man and his heart, and you shall all be
gathered in His presence. [25] And beware of an affliction
that will not smite exclusively those among you who
have done wrong. Know that God is severe in exacting
retribution.

[26] Remember when you were few in number and
were accounted weak in the land, ever fearing the
onslaught of your enemies, but He provided you with
shelter, and supported you with His help and provided
you with good things, so that you might be grateful.
[27] Do not betray God and His Messenger, and do not
knowingly violate your trusts. [28] Know that your
wealth and children are a trial and that there is an
immense reward with God.

29 Believers, if you fear God, He will grant you the
ability to discriminate between right and wrong, and
will forgive you your sins: for God is limitless in His
great bounty. 30 Remember how those who bent on
denying the truth plotted against you to imprison you
or kill you or expel you: they schemed—but God also
schemed. God is the best of schemers.

31 Whenever Our revelations are recited to them,
they say, ‘We have heard them. If we wished, we could
produce the like. They are nothing but the fables of the
ancients.’ 32 They also said, ‘God, if this really is the
truth from You, then rain down upon us stones from
heaven, or send us some other painful punishment.’
33 But God would not punish them while you [Prophet]
were in their midst, nor would He punish them so long
as they sought forgiveness. 34 Yet why should God not
punish them when they debar people from the Sacred
Mosque, although they are not its guardians? Its
rightful guardians are those who fear God, though
most of them do not realize it. 35 Their prayers at the
Sacred House are nothing but whistling and clapping
of hands. ‘So taste the punishment because of your
denial.’

36 Those who are bent on denying the truth are
spending their wealth in debarring others from the
path of God. They will continue to spend it in this way
till, in the end, this spending will become a source of
intense regret for them, and then they will be overcome.

And those who denied the truth will be gathered together in Hell. [37] So that God may separate the bad from the good, He will heap the wicked one upon another and then cast them into Hell. These will surely be the losers.

[38] Tell those who are bent on denying the truth that if they desist, their past shall be forgiven, but if they persist in sin, they have an example in the fate of those who went before. [39] Fight them until there is no more [religious] persecution,[a] and religion belongs wholly to God: if they desist, then surely God is watchful of what they do, [40] but if they turn away, know that God is your Protector; the Best of Protectors and the Best of Helpers!

[41] Know that one-fifth of your battle gains belongs to God and the Messenger, to his close relatives and orphans, to the needy and travellers, if you believe in God and the revelation We sent down to Our servant on the Decisive Day, the day when the two forces met. God has power over all things.

[42] You were on the nearer side of the valley, and they were on the farther side, and the caravan was below you. Had you wished to set a time by mutual agreement, you would certainly have disagreed on the timing. However, the encounter took place, so that God might settle a matter which had already been ordained, so

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[a] See pages xvii to xxi of the Introduction.

that he who was to perish might perish after clear
evidence of the truth, and he who was to live might live
in clear evidence of the truth. Surely, God is all
hearing and all-knowing. 43 God showed them to you
in your dream as small in number. If He had shown
them to you as many, you would have lost heart and
disputed about the matter; but God saved you. He has
full knowledge of what is in the human heart. 44 When
at the time of your encounter He made them appear
few in your eyes, and made you appear few in their
eyes, it was so that God might bring about that which
had been decreed. Everything returns to God.

45 Believers! When you encounter a party, remain
firm and remember God much, so that you may
succeed. 46 Obey God and His Messenger, and avoid
dissension, lest you falter and are no longer held in
awe. Have patience: God is with those who are patient.
47 Do not be like those who left their homes full of
conceit and showing off to others. They debar others
from the path of God: but God has knowledge of all
their actions.

48 Satan made their deeds seem fair to them and
said, 'None of the people shall prevail against you this
day; I shall be your protector!' But when the two
forces came in sight of each other, he turned on his
heels, saying, 'This is where I leave you: I see what
you do not, and I fear God—God is severe in His
punishment.' 49 The hypocrites and those whose hearts

were perverted said, ‘These people [the believers]
must be deluded by their religion.’ But he who places
his trust in God [knows that], God is Almighty and
Wise.

[50] If you could see, when the angels take the souls
of those who are bent on denying the truth [at death],
how they strike their faces and backs: saying ‘Taste
the punishment of the Burning! [51] This is the
punishment for what your hands committed—for, God
never does the least wrong to His servants.’ [52] Like
Pharaoh’s people and those that have gone before
them, they rejected God’s signs and God seized them
for their sins. God is strong, and severe in punishment!
[53] God would never withdraw a favour that He had
conferred upon a people unless they change what is in
their hearts. God is all hearing and all-knowing.
[54] Like Pharaoh’s people and those who went before
them, they denied their Lord’s signs: We destroyed
them for their sins, and We drowned Pharaoh’s
people—they were all evil-doers.

[55] The worst creatures in the sight of God are those
who reject Him and will not believe; [56] those with
whom you have made a covenant, and who break their
covenant on every occasion and have no fear [of God].
[57] Should you encounter them in war, then deal with
them in such a manner that those that follow them
should abandon their designs and may take warning.
[58] And if you learn of treachery on the part of any

people, throw their treaty back at them, so as to be on equal terms, for God does not love the treacherous.

[59] Let not the deniers think that they will ever get away. They cannot frustrate [God's purpose]. They have not the power to do so. [60] Prepare any strength you can muster against them, and any cavalry with which you can overawe God's enemy and your own enemy as well, and others besides them whom you do not know, but who are known to God. Anything you spend in the way of God will be repaid to you in full. You will not be wronged. [61] Then if they should be inclined to make peace, make peace with them, and put your trust in God. Surely, it is He who is All Hearing and All Knowing. [62] Should they seek to deceive you, God is enough for you: it was He who strengthened you with His help, and rallied the faithful around you, and bound their hearts together. [63] Even if you had spent all that is on the earth, you could not have bound their hearts together, but God has bound them together. Surely, He is Mighty and Wise.

[64] O Prophet! God is sufficient for you and the believers who follow you. [65] Prophet, urge the believers to fight;[a] if there are twenty of you who are steadfast, they will overcome two hundred, and if there are a hundred of you, they will overcome a thousand of those who deny the truth, for they are devoid of

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[a] See pages xvii to xxi of the Introduction.

understanding. 66 God has now lightened your burden, for He knows that there is weakness in you. If there are a hundred of you who are steadfast, they will overcome two hundred; and if there are a thousand of you, they will overcome two thousand by God’s will. God is with the steadfast.

67 It is not right for a Prophet to keep captives unless he has battled strenuously in the land. You desire the gain of this world, while God desires for you the Hereafter—God is mighty and wise. 68 Had it not been for a writ from God that had already gone forth, you would have been severely punished on account of what you took. 69 So eat of that which you have gained in war as lawful and good, and fear God. Surely, God is most forgiving and merciful.

70 Prophet, tell those you have taken captive: ‘If God knows of any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: God is Forgiving and Merciful.’ 71 And if they would betray you, they betrayed God before, and He gave [you] power over them. God is aware and wise.

72 Those who have believed and migrated and struggled for God’s cause with their possessions and persons, and those who have given refuge and help, are the friends and protectors of one another. But as for those who have come to believe without having migrated —you are in no way responsible for their

protection until they migrate. If they seek your help in
the matter of religion, it is incumbent on you to help
them, except against a people with whom you have a
pact. God sees what you do. 73 Those who deny the
truth support one another. If you fail to do likewise,
there will be great disorder and corruption in the land.

74 Those who have believed and migrated and
striven for the cause of God, as well as those who have
given them refuge and support, are the true believers;
they shall have forgiveness and an honourable
provision. 75 And those who have believed later on,
and emigrated and struggled for God's sake alongside
you are also a part of you. But as to blood relations,
they are nearer one to another in the Book of God. God
has full knowledge of all things.

9. REPENTANCE
(*AL-TAWBAH*)

1 This is a declaration of immunity from God and His
Messenger to the polytheists, with whom you had
made agreements. 2 So go about in the land for four
months, but know that you cannot frustrate the plan of
God and that God will disgrace those who deny the
truth. 3 This is a proclamation from God and His
Messenger to the people on the day of the Pilgrimage,
that God is free of all obligation to the polytheists, and
so is His Messenger. If you repent, it will be better for

you, but if you turn away, then know that you cannot
frustrate the plan of God. Proclaim a grievous
punishment to those who are bent on denying the truth.
4 As for those who have honoured the treaty you made
with them and who have not supported anyone against
you: fulfill your agreement with them to the end of
their term. God loves those who are righteous.

5 When the forbidden months have passed, kill the
polytheists [who are at war with you] wherever you
find them.[a] Take them captive, and besiege them, and
lie in wait for them at every place of ambush. But if
they repent, and take to prayer regularly and pay the
alms, then let them go their way. God is forgiving and
merciful. 6 If any one of the polytheists seeks asylum
with you, grant him asylum so that he may hear the
word of God; then convey him to a place of safety.
That is because they are a people who have no
knowledge.

7 How can there be a treaty with the polytheists on
the part of God and His Messenger, except for those
with whom you entered into a treaty at the Sacred
Mosque? As long as they act straight with you, act
straight with them. God loves those who are righteous.
8 How [can there be a treaty] for, if they get the upper
hand over you, they will respect neither kinship nor
covenant. They [try to] please you with their tongues

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[a] See pages xvii to xxi of the Introduction.

but their hearts reject you; most of them are perfidious.
9 They have sold God's revelations for a paltry price,
and barred others from His path. How evil is what they
have been doing! 10 Where believers are concerned,
they respect no tie of kinship or treaty. They are people
who overstep the limits. 11 If they repent and keep up
their prayers and pay the alms, then they are your
brethren in faith. We make Our messages clear for
people who are willing to learn.

12 But if they break faith after pledging it and revile
your religion, then fight these leaders of unbelief, so
that they may desist, for they have no regard for their
pledged word. 13 Will you not fight against those who
have broken their oaths and conspired to banish the
Messenger? They were the first to attack you. Do you
fear them? Surely God is more deserving of your fear,
if you are true believers. 14 Fight them: God will
punish them at your hands, and will disgrace them. He
will help you to overcome them and heal the hearts of
the faithful; 15 He will remove the rage from their
hearts. God will turn in His mercy to whom He wills.
God is all knowing and wise.

16 Do you [O believers] think that you will be spared
without God identifying which of you have struggled
and did not take anyone for friends and protectors
except God, His Messenger, and the believers? God is
fully aware of all your actions.

17 It is not right that the polytheists should frequent

God's places of worship while they are self-confessed
unbelievers. It is they whose works shall come to
nothing and they shall abide in Hell. [18] Only he should
tend God's houses of worship who believes in God and
the Last Day, and is constant in prayer, and spends in
charity, and stands in awe of none but God: such
people may hope to be among the rightly guided. [19] Do
you regard giving water to pilgrims and tending the
Sacred Mosque as being equal to the deeds of those
who believe in God and the Last Day and who strive
in God's path? They are not equal in the sight of God.
God does not guide such unjust people. [20] Those who
have believed and have migrated, and have striven for
God's sake with their possessions and persons, stand
much higher in God's esteem. It is they who will
triumph; [21] their Lord gives them the good news of His
mercy and His pleasure and gardens of eternal bliss.
[22] There they will dwell for ever. Truly there is an
immense reward with God.

[23] Believers, do not take your fathers and your
brothers for allies if they choose denial of truth in
preference to faith. Those among you who ally
themselves with them are wrongdoers. [24] Say, 'If your
fathers and your sons and your brothers and your
spouses and your tribe, and the worldly goods which
you have acquired, and the commerce which you fear
will decline, and the homes you love are dearer to you
than God and His Messenger and the struggle for His

cause, then wait until God fulfills His decree. God
does not guide the disobedient people.'
25 Indeed, God has helped you on many occasions.
On the day of Hunayn, when you took pride in your
great numbers, they proved of no avail to you—for the
earth, despite all its vastness, became [too] narrow for
you and you turned back, in retreat. 26 God caused His
tranquillity to descend upon His Messenger and the
faithful: and sent down forces which you did not see:
He punished those who denied the truth—for such is
the recompense of all who deny the truth—27 then
after that, God will turn in His mercy to whom He
wills: God is forgiving and merciful. 28 Believers,
know that the polytheists are impure,[a] so they should
not approach the Sacred Mosque after this year
onwards. If you should fear destitution, God will
enrich you out of His bounty, if He so wishes. God is
aware and wise.
29 Fight those from among the People of the Book
who believe neither in God, nor in the Last Day, nor
hold as unlawful what God and His Messenger have
declared to be unlawful, nor follow the true religion,
until they pay the tax willingly and agree to submit.
30 The [ancient] Jews [used to] say, 'Ezra is the son of
God,' and the Christians say, 'The Messiah is the son

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[a] The word impure (*najas*) connotes spiritual, not physical impurity.

of God.' These are but their baseless utterances. They imitate the assertions made in earlier times by those who deny the truth. May God destroy them! How far astray they have been led!

31 They have taken their learned men and their monks for their lords besides God. So have they taken the Messiah, son of Mary, although they were commanded to worship only the One God. There is no deity but He. He is far above whatever they set up as His partners!

32 They want to extinguish God's light with their mouths, but God seeks only to perfect His light, no
matter how those who deny the truth may abhor it. 33 It
is He who has sent His Messenger with guidance and the religion of Truth, so that He may make it prevail [ideologically] over every other religion, however much the polytheists may hate this.

34 Believers, many religious scholars and monks wrongfully appropriate people's possessions and turn people away from God's path! Tell those who hoard gold and silver instead of giving in God's cause that
they will have a painful punishment: 35 on the Day
their treasure is heated up in the fire of hell, their foreheads and their sides and their backs shall be branded with it, and they will be told, 'This is what you hoarded up for yourselves. Taste then what you were hoarding.'

36 On the Day God created heaven and earth, He

decreed that the number of months should be twelve in number. Out of these, four are sacred. That is the true religion. Do not wrong your souls in these months. Fight the polytheists all together, as they fight you all together,[a] and know that God is with the righteous.
37 The postponing of [sacred months] is but one more instance of [their] refusal to acknowledge the truth—by which those who are bent on denying the truth are led astray. They declare this to be permissible in one year and forbidden in another year, so that they may adjust the months which God has sanctified, thus making lawful what God has forbidden. Their evil deed seems fair to them: God does not guide those who deny the truth.

38 Believers, what is the matter with you that when you are asked to go forth in the cause of God, you cling slothfully to the land? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, compared to that of the Hereafter.
39 If you do not go forth, He will punish you sternly and replace you by other people. You will not harm Him in the least. God has power over all things.
40 If you do not support him [Muhammad], know that God did support him when those who denied the truth expelled him when the two of them were in the cave, he [Muhammad] told his companion, 'Do not worry; for God is with us.' So

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[a] See pages xvii to xxi of the Introduction.

God sent His tranquillity down on him and aided him
with forces invisible to you and placed the word of
those who disbelieved lowest, while God’s word
remained supreme. God is powerful and wise.
[41] Go forth, whether lightly or heavily equipped,
and strive and struggle, with your goods and your
persons, for the cause of God. That is better for you,
if you only knew. [42] Had the gain been immediate and
the journey shorter, they would have followed you: but
the distance seemed too great for them. Yet they will
swear by God, ‘Had we been able, we would have
gone out with you.’ They bring ruin upon themselves.
God knows that they are surely lying.
[43] May God pardon you! Why did you permit them
to do so before it had become clear to you which ones
were truthful, so that you might recognize the liars?
[44] Those who believe in God and the Last Day will
never ask you to exempt them from striving with their
wealth and their lives—God best knows the righteous—
[45] only those seek exemption who do not truly believe
in God and the Last Day, and whose hearts have
become a prey to doubt. Because they doubt, they
waver. [46] If they had wished to go forth, they would
surely have made some preparation for it, but God
disliked their setting out [and being raised high in
God’s eyes] and held them back. They were told to
stay behind with those who stay behind.
[47] Had they gone forth with you, they would only

have proved a source of evil for you, and would have run back and forth among you, seeking to sow discord among you: and among you there were some who would have willingly listened to them. God knows the evil-doers. 48 They have already tried to sow dissension, and hatched plots against you, until the truth became manifest and God's will prevailed, much to their disgust.

49 Some of them say, 'Give us leave to stay behind and do not put us to trial.' Surely, they have already fallen into trial. Surely, Hell shall engulf those who deny the truth. 50 If good befalls you, it grieves them, but if a misfortune befalls you, they say, 'We took our precautions beforehand!' They turn away rejoicing. 51 Say, 'Nothing can befall us, except what God has ordained for us. He is our Supreme Lord. In God let the faithful put their trust.' 52 Say, 'Are you waiting for anything to befall us except one of the two best things [Victory in this world or Paradise in the next]? But we expect that God will send His punishment to you either directly from Himself, or by our hands. So wait, if you will; we too, are waiting with you.'

53 Say, 'Whether you give willingly or unwillingly, your offerings shall not be accepted by God, for you are indeed a disobedient people.' 54 The only reason their contributions are not accepted is that they have denied God and His Messenger, they come to the prayer half heartedly, and they offer contributions

unwillingly. 55 Do not let their wealth and children
impress you. For God seeks to punish them through
these things in the life of this world, so that their souls
shall depart while they are still denying the truth.
56 They swear by God that they are believers like you;
but they are not. They are afraid [to appear in their true
colours]: 57 if they could find a place of refuge, or a
cave or any hiding-place, they would run there with
frantic haste.

58 Among them there are some who find fault with
you concerning the distribution of alms. If a share is
given to them, they are pleased, but if they receive
nothing, they grow resentful. 59 If only they had been
content with what God and His Messenger had given
them and had said, 'God is sufficient for us. God will
give us out of His bounty, and so will His Messenger.
To God alone do we turn with hope!' 60 Alms are only
for: the poor and the destitute, for those who collect
zakat, for conciliating people's hearts, for freeing
slaves, for those in debt, for spending for God's cause,
and for travellers in need. It is a legal obligation
enjoined by God. God is all-knowing and wise.

61 Among them are those who vex the Prophet by
saying, 'He listens to everyone.' Say, 'His listening to
everyone is good for you; he believes in God and puts
his trust in the faithful, and is a mercy to those of you
who believe. Those who annoy God's Messenger shall
have a painful punishment.' 62 They swear by God in

order to please you [believers]: but it would be more
fitting for them to please God and His Messenger, if
they are believers. [63] Do they not know that whoever
opposes God and His Messenger shall abide forever in
the fire of Hell? That is the supreme humiliation.

[64] The hypocrites are afraid lest a chapter [of the
Quran] be sent down about them, telling them what is
in their hearts—say, ‘Go on mocking. God will surely
bring to light what you are dreading.’ [65]If you ask
them, they will say, ‘We were only joking and playing
with words.’ Say, ‘Would you make a mockery of God
and of His Revelations and of His Messenger? [66] Make
no excuses; you rejected the faith after you accepted
it.’ If We pardon some of you, We will punish others
amongst you, for they are guilty.’

[67] The hypocrites, both men and women, are all
alike. They enjoin what is evil, forbid what is right and
they are niggardly when it comes to spending for the
cause of God. They have forgotten God, so He has
forgotten them. The hypocrites are the disobedient
ones. [68] God has promised the hypocrites, both men
and women, and those who deny the truth, the Fire of
Hell. They shall abide in it forever. That is a sufficient
recompense for them. God has rejected them. They
shall have everlasting punishment. [69] Like those before
you who were stronger than you, possessed more
wealth and children; they enjoyed their share in this
life as you have enjoyed yours; like them, you have

indulged in idle talk. It is they whose works shall come
to nothing in this world and in the life to come—and
it is they who shall be the losers. 70 Have they never
heard the stories about their predecessors, the peoples
of Noah, ‘Ad, Thamud, Abraham, Midian, and of the
ruined cities? Their messengers brought them clear
evidence of the truth. It was not God who wronged
them; they wronged themselves.

71 The believers, both men and women, are friends
to each other; they enjoin what is good and forbid evil,
they attend to their prayers and pay the alms and obey
God and His Messenger. On these God will have
mercy, for God is almighty and wise. 72 God has
promised the believers, both men and women, Gardens
through which rivers flow, wherein they will abide,
and fine dwelling places in Gardens of eternity. But
the good pleasure of God is greater still. That is the
supreme achievement.

73 O Prophet, strive against those who deny the truth
and the hypocrites, and be firm against them. Their
abode shall be Hell: an evil destination. 74 They swear
by God that they did not, yet they uttered the words of
denial of truth after they had accepted Islam. They
meditated a plot which they were unable to carry out,
and being spiteful was their only response to God, who
had enriched them out of His bounty, and to His
Messenger. If they repent, it will indeed be better for
them. If they turn away, God will punish them with

grievous suffering in this world and the Hereafter, and
there will be no one on earth to protect or help them.
[75] There are some among them who pledged
themselves to God, saying, 'If God gives us something
out of His bounty, we shall certainly give alms and be
righteous,' [76] but when He bestowed His favours on
them they grew niggardly, and turned away in aversion.
[77] So He caused hypocrisy to settle in their hearts until
the Day of their meeting with Him, because they broke
their word to God, and because they lied. [78] Do they
not know that God knows what they conceal and what
they talk about in secret? That God knows all that is
hidden?
[79] As for those who ridicule such believers as give
alms freely for the sake of God and taunt those who
find nothing to give save that which they earn through
their toil, God will cause their ridicule to rebound on
them: they shall have a painful punishment. [80] It is the
same whether or not you ask forgiveness for them.
Even if you ask forgiveness for them seventy times,
God will not forgive them, for they have denied God
and His Messenger. God does not guide the evil-doers.
[81] Those who stayed at home were glad that they
were left behind by God's Messenger. They hated the
thought of striving for God's cause with their
possessions and their persons. They said, 'Do not go
forth in this heat.' Say, 'The Fire of Hell is far hotter.'
If only they could understand. [82] Let them laugh a little

and weep much in return for their misdeeds. 83 So
[Prophet], if God brings you back to a group of them,
and should they ask your leave to go forth with you,
say, ‘You shall never go forth with me and shall never
fight an enemy with me. You chose to sit at home the
first time, so sit now with those who remain behind.’
84 And never [O Muhammad] pray for one of them
who dies, nor stand by his grave. For they denied God
and His Messenger, and died rebellious.

85 Do not let their wealth and their children dazzle
you. God only wants to punish them through these
things in this world, and let their souls depart while
they deny the truth. 86 When a chapter is revealed
enjoining, ‘Believe in God and strive for the cause of
God along with His Messenger,’ the wealthy among
them ask you to exempt them saying, ‘Let us stay with
those who are to stay behind.’ 87 They preferred to be
with [the women], who remained behind [at home]:
their hearts are sealed and so they do not understand.
88 But the Messenger and those who shared his faith
strove hard with their possessions and their lives. It is
they who shall have all kinds of good, and it is they
who shall surely prosper. 89 God has prepared for them
Gardens through which rivers flow, in which they
shall abide forever. That is the supreme triumph.

90 Some of the desert Arabs, too, came to make
excuses, asking to be granted exemption. Those who
lied to God and His Messenger stayed behind at home.

Those who denied the truth among them will be
afflicted with a painful chastisement, 91 but no blame
shall attach to the weak, the sick, and those who have
no means to spend, provided they are sincere to God
and His Messenger. There is no reason to reproach
those who do good deeds; God is most forgiving and
merciful. 92 Nor [does any blame] attach to those who
came to you to be provided with mounts, and when you
said, ‘I can find no mounts for you,’ they went back,
and tears welled up in their eyes with sadness, since
they could not find any way to contribute. 93 The
blameworthy are those who are men of wealth and yet
ask for exemption. They are content to be with those
[women] who stay behind. God has sealed their
hearts: they do not understand.

94 They will make excuses to you when you return
to them. Say, ‘Do not make excuses, we will not
believe you. God has already informed us about you.
God will see your actions, as will His Messenger.
Then you will be returned to the One who knows the
seen and the unseen and He will tell you all that you
used to do.’ 95 When you return, they will swear to you
by God so that you may leave them alone, so leave
them alone. They are unclean, and Hell will be their
home as a reward for their actions—96 they will swear
to you, so that you may be pleased with them. But
[even] if you are pleased with them, God is not pleased
with rebellious people.

97 The desert Arabs are more stubborn in their
denial of truth and hypocrisy, and are the least likely
to be aware of the limits which God has revealed to
His Messenger. God is all knowing and wise. 98 Some
desert Arabs regard what they give for the cause of
God as a fine and wait for some misfortune to befall
you. May ill-fortune befall them! God hears all and
knows all.

99 There are also those among them who believe in
God and the Last Day and regard what they spend for
the cause of God as a means of bringing them nearer
to God and of deserving the prayers of the Messenger.
This shall certainly be for them a means of drawing
near to God. God will admit them into His mercy; God
is indeed most forgiving and merciful.

100 As for those who led the way, the first of the
emigrants and the supporters, as well as those who
nobly followed them, God is well pleased with them,
and they are well pleased with Him; He has prepared
for them Gardens through which rivers flow, where
they shall dwell forever. That is the supreme
achievement. 101 Some of the desert Arabs around you
are hypocrites as are some of the people of Madinah—
they are obdurate in their hypocrisy. You do not know
them, but We know them. We shall cause them to suffer
doubly and then they will be subjected to a great
punishment.

102 There are others who have confessed their

wrongdoing, who have done some good deeds and
some bad ones. It is likely that God will turn to them
in mercy. Surely, God is most forgiving, merciful.
103 Take alms out of their wealth to cleanse them and
purify them, and pray for them; your prayer will be a
comfort to them. God is all hearing, all knowing.
104 Do they not know that God accepts the repentance
of His servants and receives their alms, and that God
is the Forgiving, the Merciful One? 105 Say, 'Do as you
will. God will watch your conduct and so will His
Messenger and the believers. Soon you will be brought
back to Him who knows what is hidden and what is
manifest: then He will show you the truth of all that
you have done.' 106 [There are yet] others whose cases
are deferred until it is God's will to judge them. He
will either punish them, or turn in mercy to them; God
is all knowing and wise.

107 Then there are those who built a mosque to cause
harm, to spread apostasy and disunity among the
believers—as an outpost for those who from the outset
warred on God and His Messenger. They swear, 'Our
intentions were nothing but good,' but God bears
witness that they are lying. 108 Do not set foot in it.
Only a house of worship, founded from the very first
day upon piety, is worthy of your setting foot therein.
In it are men who love to be purified and God loves
those who purify themselves. 109 Who is better, he who
founds his building on the fear of God and His good

pleasure, or he who builds on the brink of a crumbling precipice, so that his house is ready to fall with him into the Fire of Hell? God does not guide the wrongdoers: 110 the building which they have built will never cease to be a source of deep disquiet in their hearts, until their hearts are cut to pieces. God is all knowing and wise.

111 God has bought from the believers their lives and their wealth in return for the Garden. They fight for the cause of God and they kill and are killed.[a] It is a promise binding on Him in the Torah, the Gospel and the Quran, and who is truer to his promise than God? Rejoice then in the bargain you have made. That is the supreme achievement. 112 [The believers are] those who turn to God in repentance; who worship and praise Him; who go about in the land serving His cause, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by God. Give good news to the believers!

113 It is not proper for the Prophet and those who believe to seek forgiveness for polytheists, even though they are close relatives, after it has become clear to them that they have earned the punishment of Hell. 114 Abraham's asking forgiveness for his father was only because of a promise he had made to him, but when it became clear to him, that he was God's

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[a] See pages xvii to xxi of the Introduction.

enemy, he disassociated himself from him. Surely,
Abraham was most tender-hearted and forbearing.
[115] God would never lead a people astray after He has
guided them and until He has made clear to them what
they should guard against. God has knowledge of all
things; [116] surely to God belongs the kingdom of the
heavens and of the earth. He gives life and death. You
have none besides God to protect or help you.
[117] God turned in mercy to the Prophet, and the
emigrants and the helpers who followed him in the
hour of hardship. After the hearts of a group of them
had almost faltered, He turned towards them, for He
was compassionate and merciful towards them. [118] He
has turned with mercy to the three whose case was
deferred, when the earth, for all its spaciousness,
closed in upon them, and their own souls seemed
straitened to them and they realised that there was no
refuge from God except in Him. He turned to them so
that they might turn to Him. God is the Ever Forgiving,
the Most Merciful.
[119] Believers, fear God and stand with the truthful.
[120] It was not proper for the people of Madinah and
those desert Arabs around them to hold back from
following God's Messenger, and to prefer their own
lives to his life. This is because whenever they suffer
from thirst or weariness or hunger for God's cause,
and whenever they take any step which provokes those
who deny the truth, or inflicts any loss upon the

enemy, it shall be counted as a good deed in the sight
of God—God will not deny the righteous their reward—
121 and whenever they spend anything [for the sake of
God], be it little or much, and whenever they traverse
the land [in God's cause]—it is recorded to their
credit, and God will grant them the best reward for all
that they have been doing.

122 It is not right that all the believers should go out
[in time of war] all together. Why, then, does not a
party from every group come to [the Prophet] in order
to acquire a deeper knowledge of religion and to warn
their people, so that they can guard themselves against
evil?

123 Believers! Fight against those deniers of the
truth who are near you.[a] Deal firmly with them. Know
that God is with those who fear Him. 124 Whenever a
chapter is sent down, there are some of them who say,
'Which of you has had his faith increased by it?' But,
as for those who believe, it increases their faith and
they rejoice, 125 but as for those with sickness in their
hearts, it adds defilement to their defilement and they
die in a state of denial of truth. 126 Do they not see that
they are tried every year once or twice? Yet they do not
repent, nor would they be admonished. 127 Whenever a
chapter is revealed, they glance at each other, asking,
'Is anyone watching?' Then they turn away. God has

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[a] See pages xvii to xxi of the Introduction.

turned their hearts away, because they are people who do not understand.

[128] There has come to you a Messenger of your own. Your suffering distresses him: he is deeply concerned for your welfare and full of kindness and mercy
towards the believers. [129] But if they turn away, say,
'God suffices me: there is no deity but He: in Him I have put my trust. He is the Lord of the Glorious Throne.'

10. JONAH (*YUNUS*)

In the name of God, the Most Gracious, the Most Merciful

[1] *Alif Lam Ra*

These are the verses of the Book of Wisdom. [2] Does
it seem strange to people that We have sent revelation to a man from among themselves, saying, 'Warn mankind and give glad tidings to the believers that they have a true rank [of honour] with their Lord?' Those who deny the truth say, 'This man is clearly a sorcerer.'

[3] Truly, your Lord is God who created the heavens and the earth in six days [periods], then He ascended the Throne, disposing the whole affair. No one may intercede with Him save with His permission. Such is

God, your Lord, so worship Him alone. Will you not
take heed? [4] To Him you shall all return. God's
promise is true; He originates Creation, then He
restores it, so that He may reward with justice those
who believe and do good works. Those who have
denied the truth shall have boiling water to drink, and
a painful punishment, because of their denial.
[5] It is He who made the sun radiate a brilliant light
and the moon shed its lustre, and ordained for it stages
so that you may learn to count out the years and [to
make other such] reckoning of time. God has not
created all these without a purpose. He makes plain
His revelations to men of understanding. [6] In the
alternation of night and day, and in all that God has
created in the heavens and the earth, there are signs for
a God-fearing people.[a] [7] Those who entertain no hope
of meeting Us, being pleased and contented with the
life of this world, and those who give no heed to Our
signs, [8] shall have their abode in the Fire in requital for
their deeds. [9] Those who believe and do good deeds
will be guided by their Lord because of their faith.

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[a] In the heavens and on the earth, there are countless signs, but they serve as a lesson only for those who are God-fearing. Fear, or apprehension, is a thing which makes a man serious. Unless a man is serious, he will not pay full attention to matters of importance and will not understand their various aspects.

Rivers shall flow at their feet in the Gardens of Bliss.
[10] In that [state of happiness] they will call out; 'Glory
be to You, O God!', while their greeting in it will be:
'Peace!' And the close of their call will be, 'All praise
is due to God, the Lord of the Universe!'
[11] Had God hastened the punishment of men as He
hastens the good, the end of their term of life would
already have been reached. We leave those who do not
hope to meet Us groping along in their arrogance.
[12] Whenever any trouble befalls a person, he prays to
Us all the time, lying on his side, sitting or standing;
but when We remove his trouble, he goes on his way
as if he had never prayed to Us for the removal of his
trouble. Thus it is that the doings of the transgressors
are made to look fair to them.
[13] And indeed, before your time We destroyed
[whole] generations when they [persistently] did evil;
their messengers came to them with clear signs, but
they would not believe. Thus We requite the guilty.
[14] Then We made you their successors in the land, so
that We might observe how you would conduct
yourselves.
[15] When Our clear revelations are recited to them,
those who do not expect to meet Us say, 'Bring us a
different Quran, or make some changes in it.' Say, 'It
is not for me to change it of my own accord. I follow
only what is revealed to me. I fear, if I were to disobey
my Lord, the punishment on a Dreadful Day.' [16] Say,

'If God had so wished, I would not have recited it to you, nor would He have brought it to your knowledge. Indeed, I have spent a whole lifetime among you before it came to me. How can you not use your
reason?' 17 Who is more unjust than the man who invents a falsehood about God or denies His signs? Surely, the guilty shall never prosper.

18 Instead of God they worship what neither harms nor benefits them, and they say: 'These are our intercessors with God.' Say, 'Do you inform God about something in heavens and on earth that He does not know? Glory be to Him; may He be Exalted over
whatever they associate [with Him]!' 19 Mankind was
only one community, but then they differed, and had it not been for a prior word from your Lord, their differences would have been settled for them.

20 They ask, 'Why has no sign been sent down to him from his Lord?' Tell them, 'God alone has knowledge of the unseen. So wait; I too will wait with
you.' 21 Whenever We let mankind taste mercy after
some adversity has afflicted them, they forthwith turn to devising false arguments against Our signs. Say, 'God is swifter in His devising! Our angels are recording your intrigues.'

22 It is God who enables you to travel on land and sea. And when you are sailing on ships and rejoicing in the favourable wind, a storm arrives, and the waves surge upon those on board from every side and they think they

are encompassed, then they make a fervent appeal to
God, saying in all sincerity, 'If You deliver us from this,
we will surely be of the thankful.' 23 But when He has
delivered them, they begin, wrongfully to commit
excesses in the land. O you men, your excesses only
affect your own selves. Have the enjoyment of the
present life. Then to Us you shall return; and We will
inform you of all that you have done.
24 The life of the world is like the water which We
send down from the sky, and which is absorbed by the
plants of the earth, from which men and cattle eat. But
when the earth has taken on its finest appearance, and
looks beautiful, and its people think they have it under
their control, then by day or by night, Our command
comes to it and We convert it into a field of stubble,
as if nothing had existed there the day before. Thus We
make plain Our revelations for those who reflect.
25 God calls man to the home of peace and He guides
whom He wills to a straight path. 26 Those who do
good works shall have a good reward and more
besides. No darkness and no ignominy shall cover
their faces. They are destined for Paradise wherein
they shall dwell forever. 27 But as for those who have
done evil deeds, the recompense shall be in proportion.
They will have none to defend them against God.
Ignominy shall cover them, as though their faces were
veiled by the night's own darkness. It is they who are
destined for the fire, where they will live forever.

28 On the Day when We gather them all together, We
shall say to those who ascribed partners to God, ‘Keep
to your places, you and your partners!’ Then We shall
separate them from one another and their partner-gods
will say, ‘It was not us that you worshipped. 29 God
suffices as a witness between us and you. We were
entirely unaware that you worshipped us.’ 30 Then
every soul shall realize what it has done. They shall
be returned to God, their true Master, and anything
they had invented will forsake them.

31 Say, ‘Who provides [sustenance] for you from
heaven and earth? Who is it who controls the ears and
the eyes? Who brings forth the living from the dead,
and the dead from the living? And who governs all
affairs?’ They will say, ‘God’. Then say, ‘Will you not
then fear Him? 32 That is God, your true Lord. What
is there, besides the truth, but error? How then can you
turn away?’ 33 Thus the Word of your Lord is proved
true against those who are disobedient. They will not
believe.

34 Ask then, ‘Can any of your partner-gods originate
creation, and then reproduce it?’ Say, ‘It is God who
originates creation and then restores it: how then are
you so misled?’ 35 Say, ‘Does any of your partner-gods
guide one to the Truth?’ Say, ‘It is God who guides to
the truth. Then, is He who guides to the truth more
worthy to be followed or one who cannot find the way
himself unless he be guided? What is the matter with

you? How ill you judge!' 36 Most of them follow
nothing but mere conjecture. But conjecture is of no
use against the Truth. God is well aware of what they
do.

37 This Quran is not such as could have been
produced by anyone but God. It fulfills that [the
predictions] which came before it and gives a fuller
explanation of the [earlier] Revelations. There is no
doubt about it: it is from the Lord of the Universe.
38 Do they say, 'He has fabricated it?' Say, 'Bring me
one chapter like it. Call on whom you may besides
God to help you, if what you say be true!' 39 Indeed,
they are denying something which they cannot
comprehend; the reality not yet having dawned on
them. Likewise those before them rejected the truth.
But see what was the end of the wrongdoers.

40 Some of them will believe in it [the Quran], while
others will not. And your Lord is fully aware of the
evil-doers. 41 If they should reject you, say, 'My deeds
are mine and your deeds are yours. You are not
accountable for my actions, nor am I accountable for
what you do.' 42 Some of them appear to be listening
to you; but can you make the deaf hear, incapable as
they are of understanding? 43 Some of them look
fixedly at you; but can you make the blind see, bereft
as they are of sight? 44 Surely, God does not wrong
people at all, but people wrong themselves.

45 And on the Day when He shall gather them

together, it will seem to them as if they had not tarried
in the world longer than an hour of a day. They will
recognize one another; lost indeed will be those who
considered it a lie that they were destined to meet God,
and did not follow the right path. [46] Whether We show
you something of what We have promised them or
cause you to die [before that], to Us they shall return.
God is Witness to all that they do.

[47] Every nation has a messenger. Once their
messenger has come, judgement will be passed upon
them in all fairness and they will not be wronged.

[48] They say, ‘When will this promise come to
pass—if you speak the truth?’ [49] Say, ‘I have no
control over any harm or benefit to myself, except by
the will of God. For every people, however, there is an
appointed term. When the end of their term arrives,
they cannot postpone it for an hour, nor can they
advance it.’ [50] Say, ‘If His punishment comes upon
you in the dead of night, or by the light of day, how
will the guilty escape it? [51] Will you believe in it only
after it has overtaken you, although it was your wish
to hurry it on?’ [52] Then the evil-doers will be told,
‘Taste the everlasting punishment. Have you not been
rewarded according to your deeds?’

[53] They enquire of you if this will really happen. Tell
them, ‘Yes, by my Lord. Most certainly it will happen,
and you cannot avert it.’ [54] If every wrongdoer
possessed all that was on the earth, he would seek to

ransom himself with it: when they see the punishment,
they will repent in secret. But judgement will be
passed upon them in all fairness, and they will not be
wronged. 55 Assuredly, everything that is in the heavens
and on the earth belongs to God. Assuredly, God’s
promise is true. Yet most of them do not realize it.
56 He gives life and brings about death, and to Him you
shall all return.

57 O mankind! There has come to you an admonition
from your Lord, a cure for what is in the hearts, and
a guide and a blessing to true believers. 58 Say, ‘In the
grace and mercy of God let them rejoice, for these are
better than the worldly riches which they hoard.’
59 Say, ‘Have you considered the provision God has
sent down for you, and have you made some of it
unlawful and some lawful?’ Say, ‘Has God given you
permission [to do this], or are you inventing falsehoods
about God?’ 60 What will they think, those who invent
falsehoods about God, on the Day of Resurrection?
God is bountiful to men: yet most of them are not
grateful.

61 In whatever activity you may be engaged, and
whichever part of the Quran you recite, and whatever
deed you do, We are witness to it when you are
engaged in it. Not the smallest particle on the earth or
in heaven is hidden from your Lord; and there is
nothing smaller or bigger but is recorded in a clear
Book. 62 Those who are close to God shall certainly

have no fear, nor shall they grieve. [63] For those who
believe and are mindful of God, [64] there is good news
in this life and in the Hereafter: the Word of God shall
never change. That is the supreme triumph. [65] Do not
let their words grieve you. Surely, all might and glory
belongs to God alone; He is the all-hearing, the all-
knowing. [66] Surely, all who are in the heavens and on
the earth belong to Him. What do those follow, who
appeal to associates instead of to God? They merely
follow conjecture and they are only guessing. [67] It is
He who has made the night dark for you so that you
may rest in it, and the day a source of light. Surely,
there are signs in this for a people who listen.

[68] They say, 'God has begotten a son.' Glory be to
Him. He is the Self-Sufficient One; everything in the
heavens and on the earth belongs to Him. Do you have
any authority for this? Would you ascribe to God
something which you do not know? [69] Say, 'Those
who invent falsehoods about God shall not prosper.'
[70] Their portion is short-lived enjoyment in this world;
but to Us they shall return. Then We shall make them
taste a severe punishment, because of their denial of
truth.

[71] Tell them the story of Noah. He said to his people,
'My people, if my presence among you and my
preaching to you of God's revelations offends you,
know that I put my trust in God, so agree on your
course of action, along with your partner-gods, and let

no hesitation deflect you from it, then put it into effect
against me, and give me no respite. 72 If you turn away
from me, remember I demand no recompense from
you. Only God will reward me and I have been
commanded to submit completely to Him.' 73 Then
they rejected him; then We delivered him and those
with him in the Ark, and We made them successors;
while We drowned the others who belied Our signs.
Observe then the fate of those who had been
forewarned.

74 After him We sent other messengers to their
respective peoples, and they brought them clear
proofs. But they would not believe in the truth,
because they had rejected it before. Thus We seal up
the hearts of the transgressors.

75 Then We sent forth Moses and Aaron with Our
signs to Pharaoh and his nobles, but they behaved
arrogantly, for they were wicked people. 76 When the
truth came to them from Us, they said, 'This is plain
sorcery.' 77 Moses replied, 'Do you speak thus of the
truth after it has been brought to you? Can this be
sorcery? Sorcerers never prosper.' 78 They said, 'Have
you come to turn us away from what we found our
forefathers following, so that the two of you might
become supreme in this land? We will never believe
in you.'

79 Then Pharaoh said, 'Bring me every skilled
magician!' 80 When the magicians came, Moses said

to them, 'Cast down whatever you are going to cast
down.' [81] And when they had done so, Moses said,
'What you have wrought is mere sorcery. Surely, God
will bring it to nothing. Truly, God does not support
the work of mischief-makers; [82] God establishes the
truth by His words, however much the sinners may
dislike it.'

[83] But none save a few youths declared their faith in
Moses, [while others held back] for fear that Pharaoh and
his nobles would persecute them. Pharaoh was high and
mighty in the land. And one who transgressed all bounds.
[84] Moses said, 'O my people; if you believe in God, [and]
if you have surrendered yourselves to Him, then in Him
alone put your trust.' [85] They said, 'In God we put our
trust. Our Lord, make us not a trial [the subject of
persecution] for the oppressors. [86] And deliver us by
Your mercy from the people who deny the truth.'

[87] We revealed [Our will] to Moses and his brother,
saying, 'Set aside for your people some houses in the city and turn them into places of worship, and be constant in prayer! And give [O Moses] the good news to the believers.'

[88] Moses prayed, 'Our Lord, You have bestowed upon Pharaoh and his nobles pomp and wealth in the present life, whereby they lead people astray from Your path. Our Lord, destroy their riches and harden their hearts, so that they shall not believe until they are faced with grievous punishment.'

89 God said, ‘Your prayer is granted, so continue,
then, both of you, steadfastly on the right path, and do
not follow the path of those who have no knowledge.’

90 So We brought the Children of Israel across the
sea. Pharaoh and his troops pursued them arrogantly
and aggressively. When he was about to drown,
[Pharaoh] exclaimed, ‘I believe that there is no deity
save Him in whom the Children of Israel believe, and
I am of those who surrender themselves to Him!’
91 ‘Only now? When you had always been a rebel, and
a wrongdoer. 92 So We shall save your body this day,
so that you may serve as a sign for those who come
after you: for many people are indeed heedless of Our
signs.’

93 We settled the Children of Israel in a blessed land,
and We provided them with good things. And it was
not until knowledge [of God’s revelation] was granted
to them that they began to hold divergent views. Your
Lord will judge between them on the Day of
Resurrection concerning that in which they differed.

94 If you are in any doubt concerning what We have
sent down to you, then question those who have read
the Book before you: the Truth has come to you from
your Lord, so do not be one of the doubters—95 do not
be one who rejects God’s signs, for then you would
become one of the losers.

96 Those against whom your Lord’s word has been
confirmed will never believe; 97 not even if every Sign

were to come to them—until they see the painful punishment. 98 Why was there no other people, save the people of Jonah, who should have believed so that their belief would have benefited them. Once they believed, We lifted the torment of shame from them during their worldly life and let them enjoy Our provision for a while.

99 Had your Lord pleased, all the people on earth would have believed in Him, without exception. So will you compel people to become believers? 100 No soul can believe except by the will of God. He will place the filth [of doubt] upon those who do not use their reason.

101 Say, ‘Look at whatever [exists] in heavens and on earth.’ But signs and warnings do not benefit the unbelievers. 102 What can they be waiting for but the punishment that came to those before them? Say, ‘So wait; I am one of those waiting with you.’ 103 Then We shall save Our messengers and those who believe. Thus We have made it incumbent upon Ourself to save the believers.

104 Say, ‘O people, if you are in doubt concerning my religion, then [know that] I do not worship those whom you worship instead of God, but rather I worship God who will cause you to die, for I am commanded to be one of the believers.’ 105 And set your face towards the [true] faith in all uprightness, and do not be one of those who ascribe partners to

God; [106] and do not invoke besides God what can
neither help nor harm you. If you do, you will be one
of the wrongdoers. [107] If God inflicts harm on you, no
one can remove it but He, and if He intends good for
you, no one can withhold His bounty; He grants His
bounty to any of His servants whom He will. He is the
Most Forgiving, and the Most Merciful.
[108] Say, 'Mankind, Truth has come to you from your
Lord! Anyone who accepts guidance is guided only for
his own sake; and he who goes astray does so at his
own peril. I am not appointed as your keeper.'
[109] Follow what is revealed to you, [O Prophet], and
be steadfast until God gives His judgement. He is the
Best of Judges.

11. HUD
(*HUD*)

In the name of God, the Most Gracious, the Most Merciful

[1] *Alif Lam Ra*

[This is] a Book, with verses which are fundamental
[in nature], and then expounded in detail by One who
is all wise and all aware. [2] [It teaches] that you should
worship none but God. I am sent to you from Him to
warn you and to give you good tidings. [3] Seek
forgiveness from your Lord; then turn towards Him [in

repentance]. He will make generous provision for you
for an appointed term and will bestow His grace on all
who merit it! But if you turn away, then I fear for you
the torment of a dreadful Day: [4] to God you shall all
return; and He has power over all things.
[5] See how they cover themselves up to hide [their
thoughts] from Him. But when they cover themselves
up with their garments, He knows what they hide and
what they reveal. He knows their innermost thoughts.
[6] There is not a living creature on the earth but it is for
God to provide its sustenance. He knows its dwelling
and its [final] resting place. All this is recorded in a
clear book.
[7] Enthroned above the waters, it was He who
created the heavens and the earth in six Days [periods],
in order to test which of you is best in conduct. If you
say, 'You will [all] be raised up after death,' those who
deny the truth will say, 'This is just sheer sorcery!' [8] If
We defer their punishment till an appointed time, they
ask, 'What is holding it back?' On the Day when it
overtakes them, there will be nothing to avert it from
them; and what they used to mock at shall encompass
them.
[9] When We bestow upon man a measure of Our
grace and then take it away from him, he yields to
despair and becomes ungrateful. [10] And if, after
adversity, We let him taste good fortune he says, 'All
my ills are gone.' He becomes exultant and boastful.

[11] Not so those who are patient and do good deeds. They shall have forgiveness and a great reward.

[12] You may [feel the inclination] to leave aside a
part of what is revealed to you and you may be
distressed because they say, 'Why has no treasure
been sent down to him, why has no angel come with
him?' But you are only to give warning. God is the
guardian of all things.
[13] If they say, 'He has invented
it himself.' Say, 'If you are truthful, produce ten
invented chapters like it, and call on whom you can
besides God, to help you.'
[14] But if they do not respond
to you, then know that this [Quran] is sent down with
God's knowledge and that there is no deity but Him.
Will you then surrender yourselves to Him?

[15] Those who desire the life of this world and all its
finery shall be repaid in full in this life for their
deeds—nothing shall be denied them.
[16] These are the
people who, in the world to come, shall have nothing
but Hellfire and all that they used to do shall be in vain.

[17] Can they be compared to those who possess a clear proof from their Lord, followed up by a witness from Him, preceded by the Book of Moses, as a guide and a mercy? These people believe in it; whereas those groups that deny its truth are promised the Fire. Therefore, have no doubt about it. It is the truth from your Lord, but most people do not believe it.

[18] Who does greater wrong than the one who fabricates a lie against God? Such people shall be

brought before their Lord, and the witnesses will say,
'These are the ones who lied about their Lord.' Surely
God's rejection is merited by such wrongdoers. 19 Such
as those who turn others away from the path of God
and seek to make it appear crooked: these are the ones
who deny the Hereafter. 20 They can never frustrate
God on earth, nor have they any protectors besides
God. They will be subjected to double punishment, for
they could neither hear nor see. 21 It is such as these
who have ruined their souls, and that which they
fabricated shall fail them. 22 In the Hereafter, it is they
who shall be the greatest losers.

23 Those who have believed and done good deeds
and humbled themselves before their Lord are destined
for Paradise, and they will live in it forever. 24 These
two groups are like the blind and the deaf as compared
with those who can see and hear. Can the two be
equal? Will you not then understand?[a]

25 We sent Noah to his people. He said, 'I have come
to you with a clear warning: 26 worship none but God.
I fear lest punishment befall you on a woeful Day.'
27 The leaders of his people, who refused to

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[a] Faith, humility and righteous deeds—all three are different aspects of the same reality. Faith is the conscious discovery of God and His perfect attributes. Humility is the state of the heart which necessarily develops in man as a result of the discovery of God.

acknowledge the truth, said, ‘We regard you only as a human being like ourselves. We do not see that anyone follows you but the lowliest of us, those of immature judgement. We see no superior merit in you; in fact we believe you are a liar.’

[28] He said, ‘O my people, tell me: if I have clear evidence from my Lord and He has favoured me with grace from Himself, which you have been unable to recognize, can we force it on you against your will?
[29] O my people, I do not ask you for any money for this; my reward comes only from God. I will not drive away those who believe; they shall surely meet their Lord. Yet I see that you are a people who act out of
ignorance. [30] My people, who would support me against God if I were to drive them off ? Will you not
take heed? [31] I do not say to you that I possess God’s treasures, or that I have knowledge of the unseen, or that I am an angel. Nor do I say concerning those upon whom you look with contempt, that God will not bestow any good upon them—God knows best what is in their hearts. If I did, I would certainly be one of the wrongdoers.’

[32] ‘Noah,’ they replied, ‘you have argued with us, and argued to excess. Now bring down upon us what
you threaten us with, if you speak the truth!?’ [33] He said, ‘It is God who will bring it down upon you, if He
wishes, and you will not be able to escape. [34] My advice will not benefit you, no matter how sincerely

I want to advise you, if God lets you go astray. He is your Lord and you will all return to Him.'

[35] If they say, 'He has invented it himself,' say to them, 'If I have indeed invented this myself, then may I be punished for my sin; I am innocent of the crimes that you commit.'

[36] God's will was revealed to Noah, 'No more of your people will believe in you than those who already believe; do not grieve, therefore, over what they have been doing. [37] Build the Ark under Our eyes and in accordance with Our revelation. Do not plead with Me concerning the evil-doers. They shall certainly be drowned.' [38] So he began to build the Ark, and whenever leaders of his people passed by, they scoffed at him. He said, 'If you are scoffing at us, we shall scoff at you [and your ignorance], just as you scoff at us: [39] you will soon come to know who will receive a humiliating punishment, and find unleashed against him an everlasting punishment.'

[40] When Our command came, and water gushed forth in torrents, We said to Noah, 'Take into the Ark a pair from every species, and your own family—except those on whom the sentence has already been passed, and all the true believers.' But only a few believed along with him. [41] Noah said, 'Embark on it. In the name of God, it shall set sail and cast anchor. Truly, my Lord is forgiving and merciful.' [42] The Ark sailed along with them through mountainous waves.

Noah called out to his son who stood apart, 'O my son!
Embark with us and do not be among the deniers!'
43 He replied, 'I shall seek refuge on a mountain,
which will save me from the water.' Noah cried,
'Today there is no refuge for anyone from God's
command except for those to whom He shows mercy!'
Thereupon, a wave swept in between them, and
Noah's son was among those who were drowned. 44 A
voice cried out, 'Earth, swallow up your waters. O
sky, cease your rain.' The waters receded. The command
was fulfilled. The Ark came to rest on Mount Judi. It
was said, 'Away with the wrong-doing people.'

45 Noah called out to his Lord, saying, 'My Lord,
my son was a part of my family. Your promise was
surely true. You are the most just of all judges.' 46 God
said, 'Noah, he was not one of your family. For,
indeed, he was unrighteous in his conduct. Do not
question Me about something of which you have no
knowledge; I admonish you lest you become like an
ignorant man.' 47 He said, 'My Lord, I take refuge with
You from asking You something of which I have no
knowledge. If You do not forgive me and show me
mercy, I shall be one of the losers.'

48 God said, 'Noah, go ashore in peace; Our blessings
upon you and upon the people who are with you and
upon some of the descendants of those who are with
you. [As for the unrighteous] We shall grant provision
for a time, then a grievous punishment from Us shall

afflict them.’ 49 These are tidings of the unseen that We
reveal to you, [O Prophet], which you did not know
before, nor did your people, so be patient: the future
belongs to the God-fearing.
50 To ‘Ad We sent their brother Hud. He said, ‘O my
people, worship God alone; you have no god but Him.
You do nothing but fabricate lies. 51 I ask of you
nothing in return for this [Message]. My recompense
is with Him who has created me. Why do you not use
your reason? 52 My people, seek forgiveness of your
Lord and turn to Him in repentance. He will send from
the sky abundant rain upon you; He will add strength
to your strength. Do not turn away from Him as evil-
doers.’
53 They replied, ‘Hud, you have not brought us any
clear evidence and we shall not forsake our deities
merely at your behest, nor will we believe in you.
54 We can only say that some of our gods have stricken
you with evil.’ He said, ‘I call God to witness, and you
also bear witness, that I disown those which you
associate with God. 55 So scheme against me, all of
you together, and then grant me no respite. 56 I have
put my trust in God, my Lord and your Lord. For there
is no living creature which He does not hold by its
forelock. My Lord is on the straight path.
57 ‘If you turn away, I have conveyed to you the
message with which I was sent. My Lord will make
another people your successors and you cannot harm

Him in the least. For my Lord is guardian over all
things.’ [58] When Our command came, We delivered
Hud and those who believed with him by Our special
mercy. We saved them from a severe punishment.
[59] Such were the ‘Ad who denied the signs of their
Lord and disobeyed His messengers and followed the
bidding of every headstrong enemy of truth. [60] They
were pursued by a curse in this world as they will be
on the Day of Resurrection. Indeed, the ‘Ad denied
their Lord. So away with the ‘Ad, the people of Hud!

[61] To the Thamud We sent their brother Salih. He
said, ‘My people, worship God! You have no god but
Him. It was He who brought you into being from the
earth and settled you upon it and so ask His forgiveness.
Turn to Him in repentance. My Lord is near and
responsive.’ [62] They said, ‘O Salih! We had great
hopes in you. Do you forbid us to worship what our
fathers worshipped? We are in grave doubt, amounting
to suspicion, concerning that to which you call us.’
[63] He said, ‘O my people, tell me: if I have clear
evidence from my Lord, and He has granted His
mercy, who then will support me against God, if I
disobey Him? You would only make my loss greater.

[64] My people! This she-camel of God is a sign for
you. So leave her alone to graze on God’s earth. And
do her no harm, lest you should be instantly afflicted
with a torment.’ [65] But they hamstrung her. He [Salih]
said, ‘Enjoy yourselves in your homes for three more

days. This warning will not prove false.’ 66 Then when
Our command came by Our grace, We saved Salih and
those who believed along with him from the disgrace
of that day. Surely, your Lord is powerful and mighty.
67 The wrongdoers were overtaken by a dreadful blast
and they lay dead in their homes, 68 as if they had never
dwelt there. The Thamud denied their Lord; cursed are
the tribe of Thamud.

69 Our messengers came to Abraham with good
news and greeted him with, ‘Peace.’ He too said,
‘Peace be on you,’ and hastened to bring a roasted
calf. 70 But when he saw that they made no move to
eat, he found this strange and became afraid of them.
They said, ‘Do not be afraid, for we have been sent
to the people of Lot.’ 71 His wife, who was standing
nearby, laughed when We gave her the good news of
Isaac, and after Isaac, Jacob. 72 She said, ‘Alas! Shall
I bear a child in this old age, while my husband here
is also old? This is indeed a strange thing!’ 73 They
said, ‘Are you astonished at God’s command? May
the mercy of God and His blessings be upon you, O
people of this house. Surely, He is praiseworthy and
glorious.’

74 When the fear had left Abraham, and the glad
tidings had been conveyed to him, he began to plead
with Us for Lot’s people, 75 for Abraham was
forbearing, tender-hearted and oft-returning to God.
76 We said, ‘Abraham, cease your pleading: the

command of your Lord has gone forth. There shall fall
upon them a punishment which none can avert!'
[77] When Our messengers came to Lot, he was
uneasy on this account and felt powerless to protect
them. He said, 'This is a dreadful day.' [78] His people,
who were used to committing foul deeds, came
running to him. He said, 'My people, here are my
daughters. They are purer for you, [if you marry] so
have some fear of God and do not disgrace me before
my guests. Is there not a single right-minded man
among you?' [79] They replied, 'You know we have no
need of your daughters. You know very well what we
are seeking.'
[80] He said, 'If only I had the strength to stop you or
could take refuge in some powerful support!' [81] They
said, 'Lot, we are your Lord's messengers. By no
means shall they reach you! So depart with your
family while it is yet night and let none of you look
back. But your wife will suffer the fate that befalls the
others. Their appointed time is the morning: is the
morning not near?' [82] When Our command came, We
turned that town upside down and We rained upon it
stones of clay, layer upon layer, [83] marked for them by
the decree of your Lord. The punishment of the unjust
was not far off.
[84] To the people of Midian, We sent their brother
Shu'ayb. He said, 'My people, worship God. You have
no deity other than Him. Do not give short measure

and short weight. I see you are prospering. I fear for
you the punishment of a fateful Day. 85 O my people,
[always] give full measure and weight, in all fairness
and do not defraud people by making short delivery,
and do not spread corruption in the land. 86 What God
leaves with you is the best for you, if you are believers.
I have not been appointed as your keeper.'

87 They said, 'Shu'ayb, does your prayer tell you
that we should abandon what our forefathers
worshipped and that we should stop disposing of our
belongings as we please? You are indeed the only wise
and rightly-guided man!'

88 [Shu'ayb] said, 'O my people! What do you
think? If I have clear evidence from my Lord, and He
has sustained me with fair sustenance from Himself
[should I not guide you?]. I have no desire to do, out
of opposition to you, what I am asking you not to do.
I only want to reform you as far as I can. Nor can I
succeed without God's help. In Him I have put my
trust and to Him I turn. 89 O my people, do not let your
opposition to me bring upon you a fate similar to the
peoples of Noah or Hud or Salih; nor is it long since
the people of Lot were punished! 90 Seek forgiveness of
your Lord and turn to Him in repentance. For my Lord
is indeed merciful and loving.'

91 They replied, 'Shu'ayb, we do not understand
much of what you say. In fact, we see that you are
powerless among us. Were it not for your clan, we

would have stoned you, for you are not strong against
us.’ 92 He said, ‘My people, is my tribe mightier to you
than God? You put Him behind you, turning your
backs on Him! Surely, my Lord encompasses all that
you do. 93 My people, do what you will and so shall
I. You will certainly come to know who will receive
a punishment to disgrace him, and who is a liar. Wait
on; I shall wait on with you.’

94 When Our command came, We saved Shu‘ayb
and those who believed with him as a mercy from
Ourself, while the blast overtook the wrongdoers, so
that they lay dead in their homes, 95 as though they had
never dwelt therein. Oh, away with the people of
Midian, just as happened with the Thamud!

96 We sent forth Moses with Our signs and with
manifest authority, 97 to Pharaoh and his nobles. But
they followed the command of Pharaoh and the
command of Pharaoh was not rightly directed. 98 He
shall stand at the head of his people on the Day of
Resurrection, and shall lead them into the Fire. Evil
is the place to which they shall be led. 99 A curse
followed them in this world, and shall follow them
on the Day of Resurrection. What a foul gift to be
given!

100 We relate to you such accounts of earlier towns:
some of them are still standing; while others have
ceased to exist; 101 We did not wrong them; they
wronged themselves; the deities they called on besides

God availed them nothing: when God's command
came upon them, they only added to their ruin.
[102] Such is the punishment of your Lord when He
seizes the towns in the midst of their sins: His
punishing grip is terrible and severe. [103] In that is a
sign for him who fears the punishment of the Hereafter.
That is a Day for which mankind shall be gathered
together, a Day when all will be present. [104] We will
only postpone it until a predetermined time, [105] and
when that Day arrives, no soul shall speak but by His
leave. Among those some shall be damned, and others
shall be blessed.
[106] The wretched ones will be in the Fire sighing and
groaning, [107] remaining in it timelessly, for ever, as
long as the heavens and earth endure, except as your
Lord wills. Your Lord carries out whatever He wills.
[108] Those who are blessed shall abide in the Garden;
they will dwell therein as long as the heavens and the
earth endure, except as your Lord wills. Such bounty
shall be unending. [109] Have no doubt as to what they
worship. They worship nothing but what their fathers
worshipped before [them]. We shall certainly give
them their share in full, without diminishing anything.
[110] We certainly gave the Book to Moses, but
differences arose about it: had it not been that a word
had gone forth before from your Lord, Judgement
would indeed have been passed on them then and
there: yet they are in grave doubt about it. [111] Your

Lord will reward each one of them in full for their
deeds. He is well-aware of all their actions.
112 Therefore stand firm [in the straight path] as you
are commanded, along with those who have turned to
God with you, and do not exceed the bounds, for He
sees everything you do. 113 Do not incline toward those
who do wrong, lest the Fire touch you. For [then] you
would have none to protect you from God, and you
will not be helped. 114 Say your prayers morning and
evening, and during parts of the night; surely good
makes amends for evil. This is a reminder for people
who pay heed. 115 Be steadfast; for surely, God does
not let the wages of the righteous be wasted.
116 Why, then, were there not among the generations
before you upright men who would speak out against
the [spread of] corruption on earth—except for the
few whom We saved? But the wrongdoers pursued
their worldly pleasures and thus became guilty. 117 Your
Lord would never unjustly destroy communities while
their people were trying to reform.
118 If your Lord had wished, He would have made
mankind into one community. As it is, they will not
cease to dispute,—119 and to this end He has created
them [all], except for those to whom your Lord has
shown mercy. The word of your Lord shall be fulfilled,
'I will fill Hell with jinn and men all together.'
120 We have told you the stories of the prophets to
make your heart firm and in these accounts truth has

come to you, with an exhortation and a reminder for
the believers. [121] Say to those who do not believe, ‘You
do things in your way and we are doing things in our
way, [122] and wait, we too are waiting.’ [123] The
knowledge of the secret of the heavens and the earth
belongs to God alone, and to Him shall all affairs be
referred. So worship Him and put your trust in Him
alone. Your Lord is not unaware of what you do.

12. JOSEPH (*YUSUF*)

In the name of God, the Most Gracious, the Most Merciful

[1] *Alif Lam Ra*

These are verses from the clear Book. [2] We have sent
down the Quran in Arabic, so that you may understand.
[3] We recount to you the best of narratives in revealing
this Quran to you, even though you were unaware of
it before it came.

[4] When Joseph told his father, ‘My father, I saw
eleven stars, and the sun and moon: I saw them
prostrate themselves before me,’ [5] he replied, ‘My son,
do not relate your dream to your brothers, lest they plot
evil against you—Satan is the sworn enemy of man.
[6] You shall be chosen by your Lord and He will impart

to you some understanding of the inner meaning of
events. He will bestow the full measure of His
blessings upon you and upon the House of Jacob—
even as He formerly bestowed it in full measure upon
your forefathers, Abraham and Isaac. Truly, your
Sustainer is all-knowing and wise!'

[7] Surely, in Joseph and his brothers there are signs
for the inquirers. [8] They said [to each other], 'Surely
Joseph and his brother [Benjamin] are dearer to our
father than ourselves, although we are a band. Truly,
our father is clearly mistaken. [9] Therefore, let us put
Joseph to death or cast him away to some [far-off]
land, so that our father's attention should turn only to
us, and you can thereafter become a righteous people.'
[10] One of them said, 'Do not kill Joseph, but if you
must do something, cast him into the bottom of a well;
some of the travellers will pick him up.'

[11] They said to their father, 'Why do you not trust
us with Joseph? We are indeed his well-wishers.
[12] Send him with us tomorrow, so that he may play and
enjoy himself. We will look after him.' [13] [Jacob] said,
'It would indeed grieve me if you took him away with
you, and I fear lest the wolf should devour him while
you are off your guard.' [14] They said, 'Surely, if the
wolf devoured him while we were a strong party, we
should indeed be great losers.'

[15] And so, when they went away with him, they
decided to cast him into the dark depths of a well. Then

We revealed to him Our will, ‘You shall [one day] tell
them of this deed of theirs, when they do not realize
who you are.’ [16] And at nightfall they came to their
father, weeping. [17] They said, ‘Father, we went off
racing and left Joseph with our belongings, and the
wolf devoured him. But you will not believe us, even
though we are telling the truth.’ [18] And they showed
him their brother’s shirt, stained with false blood.
‘No!’ he cried. ‘Your souls have tempted you to do
something evil! But it is best to be patient: God alone
can help me bear the loss you speak of.’

[19] And there came a caravan of travellers and they
sent their water-drawer to draw water from the well.
He let down his bucket into the well and he exclaimed,
‘Oh, what a lucky find, here is a boy!’ They hid him
like a piece of merchandise, but God knew well what
they did. [20] Later they sold him for a paltry sum, a few
pieces of silver [*dirhams*]: So little did they value him.

[21] The Egyptian who bought him said to his wife,
‘Lodge him honourably, he may prove of benefit to us,
or we may even adopt him as our son.’ Thus We
established Joseph in the land, so that We might teach
him the true meaning of events. God has power over
all things. However, most people do not know this.
[22] And when he reached maturity, We bestowed on him
right judgement and knowledge. Thus We reward
those who do good.

[23] However, the woman in whose house he lived,

wanted to seduce him. One day she bolted the doors and said, ‘Come!’ He replied, ‘God forbid! Truly [your husband] is my master and has treated me honourably. Wrongdoers certainly never prosper.’ 24 She started towards him, and he would have succumbed to her, if he had not seen a sign from his Lord—We did this in order to keep evil and indecency away from him, for he was truly one of Our chosen servants.

25 They both ran to the door and, in the struggle, she tore his shirt at the back. They found her husband at the door. She cried, ‘Shall not the man who wished to violate your wife be thrown into prison or sternly punished?’ 26 Joseph said, ‘It was she who sought to seduce me.’ One of her household testified, ‘If his shirt is torn at the front then she is speaking the truth, and he is lying. 27 But if it is torn from behind then she is lying, and he speaks the truth.’ 28 So when he saw his shirt torn from behind [her husband] said, ‘This is the guile of you women. Your guile is great indeed. 29 Joseph, overlook this: but you [wife], ask forgiveness for your sin, for you have done wrong.’

30 Women in the town began to gossip, ‘The nobleman’s wife is trying to seduce her slave! Love for him consumes her heart! Indeed! We see her in manifest error.’ 31 When she heard of their intrigues, she sent for them and prepared a party for them. She gave a knife to each of them [to cut fruits, etc.] and

then asked Joseph to appear before them. When the
women saw him, they were greatly amazed [at his
beauty], and they cut their hands, exclaiming, ‘God
preserve us! This is no human being but a noble
angel!’ 32 She said, ‘This is he about whom you have
been blaming me! And, indeed, I did try to make him
yield to me, but he was unyielding. Now, however, if
he does not do as I bid him, he shall certainly be put
in prison and be humiliated.’ 33 Joseph said, ‘O my
Lord! I would prefer prison to what these women are
inviting me to do. And if You do not avert their guile
from me, I may yield to them and so become one of
the ignorant.’ 34 So his Lord answered him and warded
off their guile. He is All Hearing and All Knowing.

35 Yet, even after all the evidence they had seen, they
thought it right to jail him for a time. 36 Two young
men entered the prison along with him. One of them
said, ‘I saw myself [in a dream] I was pressing wine.’
The other said, ‘I dreamed I was carrying bread on my
head from which the birds were eating. Tell us their
meaning; for we see that you are one who does good
[to all].’

37 Joseph said to them, ‘I shall inform you of the
interpretation of your dreams before your meal is
brought to you. This is a part of the knowledge that my
Lord has taught me. I have renounced the religion of
the people who do not believe in God and who deny
the Hereafter. 38 I follow the religion of my fathers,

Abraham, Isaac and Jacob; and it is not for us to associate anyone with God as a partner. This is of God's grace upon us and upon mankind; even though most men are not grateful. [39] O my two fellow-prisoners! Are many diverse lords better, or God, the One, the Almighty? [40] All those you worship instead of Him are mere names you and your forefathers have invented, names for which God has sent down no authority: all power belongs to God alone, and He orders you to worship none but Him: this is the true faith, though most people do not realize it.

[41] O my two fellow-prisoners, one of you will serve wine to his lord, the other of you will be crucified and birds will feed off his head. The matter about which you have been seeking my opinion has been so decreed.' [42] He said to the one he thought would be saved, 'Mention me to your master.' However Satan made him forget to mention him to his master, and so Joseph remained in prison for a number of years.

[43] The king said, 'I saw [in a dream] seven fat cows which seven lean ones were eating, also seven green ears of corn and seven others which were dry. Tell me the meaning of this vision, my nobles, if you can interpret visions.' [44] They said, 'These are confusing dreams and we do not know the interpretation of such dreams.' [45] Then one of the two men who had been released and who, after a long time, remembered, said,

‘I shall tell you its interpretation; therefore, give me
leave to go [to Joseph in prison].’

46 ‘O truthful Joseph!’ he said, ‘Tell us the meaning
of a dream in which seven fat cows are being eaten by
seven lean ones, and there are seven green ears of corn
and seven others which are dry, so that I may return
to my people and inform them.’ 47 Joseph said, ‘You
shall sow for seven consecutive years as usual, but
leave in the ear the harvest that you reap, except for
a little which you may eat. 48 Then there will follow
seven years of great hardship which will consume all
but a little of what you stored. 49 Then a year will come
after that when people will have abundant rain and
when once more they will press [wine and oil].’

50 The king said, ‘Bring him to me.’ When the king’s
messenger came to Joseph, he said, ‘Go back to your
master and ask him about the women who cut their
hands: my Lord knows well their guile.’ 51 The king
asked the women, ‘What was the truth of the affair in
which you tried to seduce Joseph?’ The women said,
‘God forbid! We know no evil of him.’ The wife of the
nobleman said, ‘The truth has now come to light. It
was I who tried to seduce him; he is surely an honest
man.’

52 ‘From this,’ said Joseph, ‘[The nobleman] should
know that I did not betray him in his absence, and that
God does not guide the plotting of the treacherous. 53 I
am not trying to absolve myself: for man’s very soul

incites him to evil unless my Lord bestows His mercy. Indeed, my Lord is forgiving and merciful.'

54 The king said, 'Bring him to me. I will take him for my special service.' And when he had spoken to him, he said, 'From now on you will dwell with us, honoured and trusted.' 55 Joseph said, 'Place in my charge the storehouses of the land; for I am a good and knowledgeable custodian.' 56 Thus We caused Joseph to be established in a position of authority in the land. He could dwell therein wherever he pleased. We bestow Our mercy on whomever We please, and We do not allow the reward of the righteous to go to waste. 57 Yet the reward of the hereafter is best for those who believe and are mindful of God.

58 Joseph's brothers arrived and presented themselves before him. He recognized them, but they did not know him. 59 When he had made provision for them, he told them, 'Bring me your brother on your father's side. Do you not see that I give you full measure and that I am the best of hosts? 60 But if you do not bring him to me, you shall have no grain from me, nor shall you ever approach me again.' 61 They replied, 'We shall try to persuade his father to send him with us. We shall do [our utmost]!'

62 Joseph said to his servants, 'Put their money back into their saddlebags, so that they will recognize it when they return home to their family; thus they may come back.' 63 When they returned to their father, they

said, ‘Our father, any [further] measure of grain has been denied us, so send our brother [Benjamin] along with us, so that we may obtain our measure [of grain]; and, we shall guard him well.’
64 He replied, ‘Am I to trust you with him as I once trusted you with his brother? But God is the best of guardians, the Most Merciful of all.’

65 When they opened their packs, they discovered that their money had been returned to them. They said, ‘Our father, what more do we desire than this? This money of ours has been returned to us, so we shall [again] buy food for our family and we shall guard our brother, and we shall obtain an additional camel-load of grain. This [that we bring now] is a small quantity.’
66 He [Jacob] said, ‘I will never send him with you until you give me a solemn pledge, before God, that you will indeed bring him back to me, unless you yourselves are trapped [in a compulsive situation].’ And when they had given him their solemn pledge, [Jacob] said, ‘God shall be witness to all that we say.’

67 ‘O my sons! Do not all of you enter [the city] by one gate; enter by separate gates. I cannot help you in any way against God; judgement is His alone. In Him I have put my trust. In Him let the faithful put their trust.’
68 They entered [safely] as their father had told them. However, he had no power to guard them against God’s decree. It was only a wish in Jacob’s soul which he had thus fulfilled. He was possessed of

knowledge which We had given him. But most people have no knowledge.

[69] When they presented themselves before Joseph, he took his brother [Benjamin] aside. He said, 'I am your brother, so do not feel distressed about whatever they have been doing.' [70] And when he had given them their provisions, he placed a drinking-cup in his brother's pack. Then a crier called out after them, 'Men of the caravan! You have committed theft!' [71] They said, turning towards him, 'What is it that you have lost?' [72] 'We miss the royal measuring bowl,' he replied. 'He who brings it shall have a camel-load of corn. I pledge my word for it.' [73] They said, 'By God, you [ought to] know we have not come here to cause any trouble in the land. We are not thieves!' [74] The Egyptians asked them, 'And if we find that you are lying, what penalty shall we mete out to you?' [75] They replied, 'The penalty should be that he in whose saddlebag it is found, should be held [as bondman] to atone for the crime. That is how we punish the wrongdoers.' [76] He [the herald] searched their bags before his brother's and then took out the cup from his brother's bag. In this way, We devised a plan on behalf of Joseph. He could not have detained his brother under the King's law, unless God so willed. We exalt whoever We please: but above those who have knowledge there is One all knowing.

77 They said, 'If he is a thief, a brother of his had [also] committed theft before him.' But Joseph kept his secret and revealed nothing to them. He said [to himself], 'Your deed was worse. God best knows the things you speak of.'
78 They said, 'O exalted one, he has a very aged father, take one of us in his place. We can see that you are a very good man.'
79 He replied, 'God forbid that we should take anyone other than the person on whom we found our property. In that case, we would clearly be wrongdoers.'

80 When they had lost all hope of [persuading] him, they withdrew, conferring among themselves. The eldest said, 'Do you not know that your father took from you a pledge in God's name. You have already failed with regard to Joseph, so I shall never leave the land until my father permits me to, or God decides [things] for me. He is the best judge!
81 Return to your father and say, "Father, your son has committed a theft. We testify only to what we know. How could we guard against the unforeseen?
82 Inquire of [the people of] the city where we lodged, and of the caravan with which we travelled. We are telling you the truth."'

83 Jacob said, 'No, but you have yourselves contrived a story. But it is best to be patient. God may well bring them all back to me [in the end]. For He is indeed full of knowledge and wisdom.'
84 And he turned away from them, crying, 'Alas for Joseph!' His eyes went white with grief, and he was filled with sorrow.

85 They said, 'By God, will you keep on remembering
Joseph until your health is ruined, and you die?' 86 He
said 'I only complain of my anguish and my sorrow
to God. God has made known to me things that you do
not know. 87 Go, my sons, and seek news of Joseph and
his brother. Do not despair of God's mercy; none but
those who deny the truth despair of God's mercy.'
88 When his brothers presented themselves before
Joseph, they pleaded, 'Exalted one, distress has
afflicted us and our family and we have brought only
a paltry sum; but give us full measure. Be charitable
to us. Truly, God rewards the charitable.' 89 He said,
'Are you aware of what you did to Joseph and his
brother in ignorance?' 90 They exclaimed, 'Are you
indeed Joseph?' He replied, 'I am Joseph and this is
my brother. God has indeed been gracious to us. The
truth is that God does not waste the reward of those
who do good, who are righteous and steadfast.'
91 [The brothers] said, 'By God! Most certainly God
has raised you high above us, and we have indeed been
guilty!' 92 He said, 'No blame [shall fall] on you this day;
may God forgive you! And He is the Most Merciful of
those who show mercy. 93 Go with this shirt of mine and
cast it upon my father's face. He will recover his sight;
thereupon come [back] to me with all your family.'
94 When the caravan set out from Egypt, their father
[in Canaan] said, 'You may think I am senile, but I
certainly perceive the breath of Joseph.' 95 They said,

'By God, you still persist in your illusions!'
96 But when the bearer of the good news arrived and cast the shirt on Jacob's face, his eyesight returned and he said, 'Did I not tell you that I know from God what you do not know?'
97 They said, 'O our father! Ask forgiveness for our sins—we were truly in the wrong.'
98 He said, 'I shall certainly ask my Lord to forgive you. Surely, He is the Most Forgiving and Merciful.'

99 Then, when they presented themselves before Joseph, he drew his parents to him and said, 'Welcome to Egypt, in safety, if God wills!'
100 He helped his parents to a couch and they all fell down on their knees before him. He said, 'My father, this is the interpretation of my dream. My Lord has made it come true! He was kind to me when He let me out of prison and brought you from the desert after Satan had brought about discord between me and my brethren. My Lord is the best planner in achieving what He will; He is All Knowing, and Truly Wise.'

101 Then Joseph prayed, 'My Lord, You have given me power and taught me the interpretation of dreams. Creator of the heavens and the earth, You are my patron in this world and the Hereafter! Make me die in submission to You and admit me among the righteous.'

102 These are tidings of the unseen that We reveal to you, [O Prophet], though you were not present with them when they plotted and agreed upon a plan.
103 Yet most men will not become believers, no matter how

eager you may be. 104 You shall not ask them for any
reward for this. It is but a reminder for all mankind.
105 And there are many signs in the heavens and the
earth that they pass by and give no heed to—106 and
most of them, even when they profess belief in God,
attribute partners to Him. 107 Do they feel secure that
the all-encompassing punishment of God will not
come upon them, or that the Last Hour will not come
upon them suddenly when they least expect it? 108 Say,
‘This is my way; on the basis of sure knowledge, I call
on you to have faith in God, I and those who follow
me. God is Holy; I am not one of those who associate
partners with God.’

109 All the messengers We sent before you
[Muhammad] were human beings to whom We made
revelations; they were men chosen from the people of
their towns. Did they not travel across the earth and
see the end of those before them? Those who are
mindful of God prefer the life to come. Will you not
then understand? 110 When the messengers lost all
hopes and thought that they had been told lies, Our
help came to them: We saved whoever We pleased, but
Our punishment will not be averted from the guilty.

111 In their stories there is a lesson for men of
understanding. This [Quran] is no invented tale, but a
confirmation of the previous [scripture] and a detailed
explanation of all things as well as guidance and
mercy to true believers.

13. THUNDER
(*AL-RA‘D*)

In the name of God, the Most Gracious, the Most Merciful

1 *Alif Lam Mim Ra*

These are the verses of the Book. What is sent down
to you from your Lord is the truth, yet most men do
not believe in it. 2 It was God who raised the heavens
with no visible supports, and then established Himself
on the throne; He has regulated the sun and the moon,
so that each will pursue its course for an appointed
time; He ordains all things and makes plain His
revelations, so that you may be certain of meeting your
Lord; 3 it was He who spread out the earth and placed
upon it mountains and rivers, and fruits of every kind
in male and female pairs. He drew the veil of night
over the day. In all this, truly, there are signs for people
who reflect.

4 On the earth are diverse tracts, adjoining one
another: vineyards and cornfields and groves of palm,
the single and the clustered. Their fruits are nourished
by the same water; yet We make the taste of some
excel that of others. In this also are signs for people
who understand.

5 If anything can astonish you, you should surely be
astonished at their asking, ‘What? When we become

dust, shall we be created anew?' These are the ones who deny their Lord: around their necks there shall be fetters. They are the inheritors of the Fire, and shall abide therein forever.

6 They demand that you hasten on the evil rather than the good, although there have been many examples of punishment before them—your Lord is full of forgiveness for mankind, despite their wrongdoings, but He is truly severe in punishment.

7 Those who deny the truth ask, 'Why has no sign been sent down to him by His Lord?' But you are only a warner; every people has its guide.

8 God knows what every female bears. He knows of every change within the womb. For everything He has
a proper measure; 9 He is the knower of the unseen and
the visible, the Great, the Most-Exalted. 10 It makes no
difference whether you converse in secret or aloud, whether you hide under the cloak of night or walk about freely in the light of day.

11 Each has guardian angels before him and behind him, who watch him at God's command. God does not change the condition of a people's lot, unless they change what is in their hearts. But when God decrees punishment for a people, none can ward it off. Besides Him, they have no protector.

12 It is He who shows you the lightning, inspiring
fear and hope, and gathers up the heavy clouds; 13 and
the thunder glorifies Him with His praise and the

angels do so too in awe of Him, and He sends His
thunderbolts to strike anyone He pleases, yet they
dispute about God, who is inexorable in His power.
14 The only true appeal is to God alone; those they
appeal to instead of Him will never respond to them
in any way. They are like a man who stretches forth
his hands toward the water, so that it may reach his
mouth, but it never does. The calls of those who deny
the truth are all in vain.
15 All who dwell in heavens and on the earth submit
to God alone, willingly or unwillingly, as do their
shadows in the mornings and in the evenings. 16 Say,
‘Who is Lord of the heavens and the earth?’ Say,
‘God.’ Say, ‘Why do you take protectors other than
Him, who can neither benefit nor harm even
themselves?’ Say, ‘Are the blind and the seeing equal?
Is darkness equal to the light? Or have they assigned
partners to God who create as He creates, so that both
creations appear to them alike?’ Say, ‘God is the
Creator of all things. He is the One, the Almighty.’
17 He sends down water from the sky that fills
riverbeds to overflowing, each according to its measure.
The torrent carries along swelling foam, akin to what
rises from smelted ore from which man makes
ornaments and tools. God thus depicts truth and
falsehood. The scum is cast away, but whatever is of
use to man remains behind. God thus speaks in
parables.

[18] There will be the best of rewards for those who respond to their Lord: while those who do not respond to Him—if they possessed all that is on earth and twice as much, they would surely offer it as ransom [on the Day of Judgement];—will have the worst reckoning and their goal is Hell: and how evil a resting-place!

[19] Can one who knows that whatever has been sent down to you from your Lord is the Truth, be equal to one who is blind? It is only those who are endowed with insight who pay heed; [20] they who are true to their bond with God and never break their covenant; [21] and those who join together what God has commanded to be joined, and fear their Lord and dread the harshness of the reckoning; [22] those who are steadfast in seeking the favour of their Lord, and pray regularly and spend secretly and openly out of what We have provided them with, and ward off evil with good. Theirs shall be the final abode. [23] They shall enter the eternal Gardens of Eden, along with the righteous from among their fathers, wives and descendants. From every gate the angels will come to them, saying, [24] 'Peace be upon you for all that you have steadfastly endured. How excellent is the final abode!'

[25] As for those who break the covenant of God, after having confirmed it, who cut asunder what God has commanded to be joined and spread corruption in the land, a curse shall be laid on them; they shall have an

evil abode.[a] 26 God gives abundantly to whom He will and sparingly to whom He pleases—[those who deny the truth] rejoice in the life of this world; yet the life of this world is but a fleeting pleasure compared with the life to come.

27 Those who deny the truth ask, 'Why has no Sign been sent down to him by his Lord?' Say, 'God lets go astray those whom He wills and guides to Himself those who turn to Him, 28 those who believe and whose hearts find comfort in the remembrance of God—surely in the remembrance of God hearts can find comfort. 29 'As for those who believe and do righteous deeds—blissful is their end.'

30 Thus We have sent you to a people, before whom other peoples have passed away, so that you may recite to them what We have revealed to you. Yet they deny the Gracious God. Say, 'He is my Lord; there is no god but He. In Him I put my trust and to Him I shall return.'

31 Even if there were a Quran by which mountains could be set in motion, by which the earth could be

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[a] Man is bound to God by the bond of nature and to his fellow beings by the bond of humanity. Breaking both bonds leads to creating an imbalance on God's earth. Loving a balanced, peaceful life while on God's earth means making his life subject to the above-mentioned bonds. In liberating himself from these bonds—caring nothing for the rights of God or men—he only creates mischief.

rent asunder, or by which the dead could be made to
speak [they would not believe in it]. Surely all things
are subject to God's will. Are the faithful unaware
that, had He pleased, God could have guided all
mankind? Calamity shall not cease to strike those who
deny the truth because of their misdeeds or to strike
near their homes, until God's promise be fulfilled.
God will not fail to keep His promise. 32 Other
messengers were also mocked before you; but though
I granted respite to those who denied the truth, at last
I seized them, and how awful was My punishment.
33 Is then He who watches over every soul and its
actions [like any other]? Yet they ascribe partners to
God. Say, 'Name them! Or do you presume to inform
Him of something on the earth of which He does not
know? Or, is all this only your verbal assertion?'
Indeed, their devices seem fair to those who deny the
truth, and they are kept back from the right path. There
can be no guide for those whom God lets go astray.
34 Punishment awaits them in the present life: but
harsher is the punishment of the Hereafter—no one
will defend them against God.
35 Such is the Paradise which the righteous have
been promised: it is watered by running streams:
eternal is its fruit, and eternal is its shade. That is the
recompense of those who are righteous, but the
recompense of those who deny the truth is the Fire.
36 Those to whom We sent the Scriptures rejoice in

what has been revealed to you, while some factions
deny parts of it. Say to them, 'I have been commanded
only to worship God and not to associate partners with
Him: to Him I pray and to Him I shall return.' [37] Thus
We have revealed it as a [clear] commandment in
Arabic. If you followed their desires after all the
knowledge which has come to you, you would have no
protector or shield against God. [38] We sent down
messengers before you and gave them wives and
children. Yet it was not possible for a messenger to
bring a sign, save by the command of God. Every age
has had its revelation. [39] God abrogates or confirms
what He pleases; with Him is the source of all
commandments.

[40] Whether We show you part of what We have
promised them or cause you to pass away [before
that], your mission is only to give warning; it is for Us
to do the reckoning. [41] Do they not see how We come
to [their] land and shrink its borders? God decides—
no one can reverse His decision—and He is swift in
reckoning. [42] Those before them did also devise plots;
but in all things the master planning is God's. He
knows what each soul does. Those who deny the truth
shall soon know for whom is the final abode.

[43] Those who deny the truth say, 'You are not God's
messenger.' Say, 'Sufficient is God as my witness
between me and you, and those who have knowledge
of the Book.'

14. ABRAHAM
(*IBRAHIM*)

In the name of God, the Most Gracious, the Most Merciful

1 *Alif Lam Ra*

We have revealed to you this Book so that, by their
Lord's command, you may lead men from darkness to
the light: to the path of the Mighty, the Praiseworthy
One, 2 to God, who possesses whatever is in the
heavens and whatever is on earth. Woe to those who
deny the truth, for they shall be sternly punished!
3 Woe to those who love this life more than the
Hereafter; who turn others away from the path of God
and seek to make it crooked. They have gone far astray.
4 Each messenger We have sent has spoken in the
language of his own people, so that he might make the
message clear to them. But God lets go astray whom
He will and guides whom He pleases. He is the
Almighty, the All Wise.
5 We sent Moses with Our signs, saying, 'Lead your
people out of the darkness into the light, and remind
them of God's Days. In that there are signs for every
patient, grateful person.'
6 Moses said to his people, 'Remember God's
goodness to you when He delivered you from Pharaoh's
people who were treating you cruelly, putting your

sons to death and sparing only your daughters. Surely
that was a great trial from your Lord. [7] Remember also
the time when your Lord declared, "If you are grateful,
I will surely bestow more favours on you; but if you
are ungrateful, then know that My punishment is
severe indeed."' [8] Moses said, 'Even if you should
deny the truth, and all who dwell on earth together,
God is self-sufficient, praiseworthy.'

[9] Has not news come to you concerning those who
preceded you, such as Noah's people, and the 'Ad and
Thamud, as well as those who came after them? Only
God knows who they were. The messengers came to
them with clear signs, but they put their hands to their
mouths saying, 'We deny the message you have been
sent with. We have grave doubts about what you are
inviting us to do.'

[10] Their messengers said, 'Is there any doubt about
God, the Originator of the heavens and earth? He calls
you to Him in order to forgive you some of your
offences and to reprieve you for a specific period.'
They said, 'You are only human beings like ourselves!
You want to divert us from what our forefathers have
been worshipping, so bring us some clear authority.'

[11] Their messengers replied, 'We are indeed mortals
like yourselves. But God bestows His grace on such
of His servants as He chooses. We cannot give you
miracles, except by God's leave. In God let true
believers put their trust—[12] and why should we not put

our trust in God when He has already guided us to our
paths? We will, surely, bear with patience all the harm
you do us. So in God let those who trust put their trust.'

13 Those who deny the truth said to their messengers,
'We shall banish you from our land unless you return
to our ways.' But their Lord inspired the messengers,
saying, 'We shall destroy the evil-doers, 14 and settle
you on the land to succeed them. That is [in store] for
anyone who is in awe of meeting Me, and who heeds
My warnings.'

15 When they sought Our Judgement, every stubborn
oppressor was frustrated. 16 Beyond him is Hell, and
he shall drink putrid water; 17 he will sip and will not
find it easy to swallow it. Death will approach him
from every quarter, yet he will not die. More intense
suffering will lie ahead of him.

18 The works of those who deny their Lord are like
ashes which the wind scatters on a stormy day: they
shall gain nothing from what they do. To act thus is to
stray far into error. 19 Do you not see that God has
created the heavens and the earth for a purpose? He
can eliminate you if He wills and bring into being a
new creation: 20 that is no difficult thing for God.

21 They shall all appear before God and the weak
will say to those who behaved proudly, 'We were
your followers. Can you protect us from God's
punishment?' They will reply, 'Had God given us
guidance, we would have guided you. It is all the

same whether we are patient or impatient; there is no escape for us.'

22 When the Judgement has been passed, Satan will say to them, 'God made you a true promise; I too made you promises, but I failed you. I had no authority over you, except that I called you and you responded to me. Do not now blame me, but blame yourselves! I cannot help you, nor can you help me. I reject your former act in associating me with God.' The wrongdoers will have a painful punishment.

23 But those who believed and did good deeds will be brought into Gardens with rivers flowing through them. They shall abide there forever by their Lord's permission, and will be welcomed with the greeting, 'Peace'!

24 Do you not see how God compares a good word
to a good tree? Its root is firm and its branches are in
the sky, 25 it yields its fruit each season with its Lord's
permission—God makes such comparisons for people,
in order that they may take heed—26 but an evil word
is like an evil tree torn out of the earth; it has no
foothold.

27 God will strengthen the believers with His steadfast word, both in the present life and in the Hereafter. God lets the wrongdoers go astray. He does what He wills.

28 Do you not see those who, in exchange for God's favour, offer only ingratitude and cause their people

to descend into the Abode of Ruin? 29 In Hell shall they
burn; an evil place to stay. 30 They have set up rivals
to God to lead people away from His path. Say, ‘Enjoy
yourselves awhile: you will then proceed to the Fire.’

31 Tell My servants, those who are true believers, to
keep up prayer and to give alms secretly and openly
out of what We have given them, before the Day comes
when there will be neither trading nor befriending.

32 It was God who created the heavens and the
earth. He sends down water from the sky with which
He brings forth fruits for your sustenance; He has
made ships subservient to you, so that they may sail
across the sea by His command; and has subjected
the rivers to you. 33 He has also subjected to you the
sun and the moon, both steadfastly pursuing their
courses. He has subjected to you the night as well as
the day; 34 He has given you all that you asked of
Him; and if you try to reckon up God’s favours, you
will not be able to count them. Truly man is very
unjust, very ungrateful.

35 [Remember] when Abraham said, ‘My Lord,
make this a city of peace and help me and my children
to keep away from worshipping idols. 36 My Lord,
they have led so many men astray! Anyone who
follows me is with me, but if anyone turns against me,
You are surely forgiving and merciful.

37 O Lord! I have settled some of my offspring in an
uncultivable valley near Your Sacred House, Lord, so

that they might establish their prayers. So, make people's hearts incline towards them and provide them with fruits so that they may be grateful.

[38] Lord, You have knowledge of all that we hide and all that we reveal: nothing in heaven or on earth is hidden from God. [39] Praise be to God who has bestowed upon me, despite my old age, Ishmael and Isaac. Surely my Lord is the hearer of prayer. [40] Lord, grant that I may keep up the prayer, and so may my offspring. My Lord, accept my prayer. [41] Forgive me, Lord, and forgive my parents and all the believers on the Day of Reckoning.'

[42] Do not think God is unaware of the wrongdoers' actions. He only gives them respite till the Day on which all eyes will stare fixedly in horror. [43] They will hurry on in fright, their heads lifted up, their gaze directed forward, their minds utterly void.

[44] Warn men of the Day when the punishment will come upon them, and when the wrongdoers will say, 'Our Lord, grant us respite for a short while. We will respond to Your call and will follow the messengers.' [But God will answer], are you not those who swore that you would never suffer any decline? [45] You lived in the dwellings of those who wronged themselves, and it was made clear to you how We had dealt with them and We gave you many examples. [46] They hatched their plots; but these plots were all within God's knowledge. Though their plots were such as to

shake the mountains, God will bring their plots to
nothing.
[47] Never think that God will fail in His promise to
His messengers. God is mighty and capable of
retribution. [48] On the Day when the earth shall be
changed into another earth, as shall be the heavens,
they will all appear before God, the One, the Most
Supreme. [49] On that Day you shall see the guilty bound
in chains, [50] their garments shall be of pitch and the
fire shall envelop their faces. [51] God will requite each
soul according to its deeds. Swift is God's reckoning.
[52] This is a message for mankind. Let them take
warning from it and know that He is but one God. Let
those possessed of understanding may take heed.

15. THE ROCKY TRACT (*AL-HIJR*)

In the name of God, the Most Gracious, the Most Merciful

[1] *Alif Lam Ra*

These are the verses of a clear Book, the Quran. [2] A
time will surely come when those who are bent on
denying the truth will wish that they had surrendered
themselves to God, [3] so leave them to eat and enjoy
themselves and let them be beguiled by vain hopes; for
soon they will realise [the truth]. [4] We have never

destroyed a township without a definite decree having
been issued; 5 no people can forestall their doom, nor
can they delay it.

6 They say, ‘You to whom the Reminder [the Quran]
has been sent down, you are surely possessed. 7 Why
do you not bring down the angels upon us, if you are
truthful?’ 8 But We send down the angels only to bring
justice and then they will not be reprieved.

9 It is We who have sent down the Reminder and We
will, most surely, safeguard it.

10 We sent messengers before you to the previous
peoples, 11 but there was never a messenger who
came to them but they mocked him: 12 thus We
cause this [habit of mocking] to enter into the hearts
of the sinful. 13 They will not believe in it, though
they have before them the example of former
peoples, 14 and even if We opened to them a door
from heaven, and they began ascending through it,
15 they would still say, ‘Our eyes have been dazzled.
We are bewitched.’

16 We have placed constellations in heaven and have
beautified it for beholders, 17 and We have guarded it
from every accursed devil: 18 but if anyone eavesdrops,
he is pursued by a bright flaming fire.

19 We have spread out the earth, and set upon it firm
mountains and caused everything to grow in due proportion.
20 We have provided therein a means of livelihood for you
and for all those creatures for whom you do not provide.

21 There is not a thing but its storehouses are with
Us. But We only send down each thing in an appropriate
measure: 22 We let loose fertilizing winds, and bring
water from the sky for you to drink; and you could not
have stored it up for yourselves.

23 Truly, it is We who bring to life and We who cause
death and We are the inheritor of all things. 24 We
know those who lived before you and those who will
come after you. 25 It is your Lord who will gather
them. He is all wise and all knowing.

26 We created man out of dry clay, from moulded
mud, 27 and the jinn We had created before from
flaming fire.

28 Your Lord said to the angels, 'I am about to
bring into being a man wrought from mud. 29 When
I have formed him and breathed My spirit into
him, fall down in prostration before him,' 30 then
the angels all prostrated themselves together.
31 But Satan did not; he refused to join those who
prostrated themselves. 32 God asked him, 'What
is the matter with you, that you are not among
those who have prostrated themselves?' 33 He
replied, 'I am not one to prostrate myself to a man
whom You have created out of a clay of moulded
mud.'

34 God said, 'Then get out of here; for you are
accursed, 35 and the curse shall be on you till the Day
of Judgement!' 36 Satan said, 'O my Lord! Grant me

respite till the Day of Resurrection.’ 37 He said, ‘You
are granted respite 38 till that Appointed Day.’

39 He said, ‘My Lord, since You have let me go
astray. I shall make the path of error seem alluring to
them on the earth and shall mislead them all, 40 except
for Your chosen servants.’

41 God said, ‘This is the path which leads straight
to Me. 42 Surely, you shall have no power over My true
servants, except those misguided ones who choose to
follow you. 43 Surely, Hell is the place to which they
are destined, 44 it has seven gates: and each gate has
a portion of them allotted to it.

45 Truly, the God-fearing shall dwell amid gardens
and fountains—46 “Enter therein in peace and
security!”—47 We shall cleanse their hearts of all
traces of ill-will; they will be like brethren seated on
couches facing one another. 48 They will not be
affected by any weariness there, and they will never
be made to leave.’ 49 Tell My servants that I alone am
the Forgiving, the Merciful One, 50 and that My
punishment is a painful punishment.

51 Tell them about Abraham’s guests: 52 when they
came to him they greeted him with: ‘Peace.’ He
said,‘We feel afraid of you.’ 53 They said, ‘Do not be
afraid. We come to you with good news. You shall
have a son who shall be endowed with great
knowledge.’ 54 He said, ‘Do you bring me such news
despite my old age? What kind of good news are you

bringing me?’ 55 They said, ‘We have, indeed, given
you glad tidings in truth; do not therefore despair.’
56 He said, ‘Who but the misguided despair of the
mercy of their Lord?’

57 Then he asked, ‘What then is your business, O
messengers?’ 58 They said, ‘We have been sent forth
to a guilty people.’ 59 Except for Lot’s household, all
of whom we shall rescue, 60 except his wife. We have
decreed that she will be among those who remain
behind [and will be lost].

61 When the messengers came to Lot and his family,
62 he said, ‘You are strangers [to me].’ 63 They said,
‘No, but we bring you news about what they disputed,
64 and we have come to you with the truth, and surely
we are truthful, 65 so leave with your family some time
in the latter part of the night, and walk behind them.
Let none of you look back. Go where you are
commanded.’ 66 We communicated to him Our decree
that the guilty ones would be destroyed by the
morning.

67 The people of the town came along, revelling,
68 and he told them, ‘These are my guests, so do not
disgrace me. 69 Fear God and do not shame me.’
70 They said, ‘Did we not forbid you to extend
hospitality to strangers?’ 71 He said, ‘Here are my
daughters, if you must act in this way.’

72 By your life, they wandered on in their wild
intoxication 73 and thereupon the blast [of Our

punishment] overtook them at sunrise. [74] We turned
the town upside down and rained upon them stones
of clay. [75] There are certainly signs in that for those
who can learn a lesson—[76] it is still there on the
highway—[77] surely in this there is a sign for those
who believe.

[78] The people of the Wood were also surely
wrongdoers. [79] So We took vengeance on them. Both
are still there on the highway, plain for all to see.
[80] The people of al-Hijr also rejected Our messengers:
[81] We gave them Our signs, but they turned away from
them. [82] They carved out dwellings in the mountains,
and lived in security—[83] the blast overtook them early
one morning. [84] All that they had acquired was of no
avail to them.

[85] We have created the heavens and the earth and all
that is between the two in accordance with the
requirements of truth and wisdom. The Hour is surely
coming. So overlook [their faults] with gracious
forgiveness. [86] Surely your Lord is the All Knowing
Creator!

[87] We have given you the seven oft-recited verses
and the great Quran. [88] Do not strain your eyes towards
the worldly benefits We have bestowed on some of
them, nor grieve on their account. Lower your wing of
mercy for the believers [89] and say, ‘I am, indeed, a
plain warner,’ [90] such as We send down for those who
are divisive, [91] and who have broken the Scripture into

fragments—92 by your Lord, We shall question them
all 93 about whatever they had been doing!
94 Proclaim openly what you are commanded, and
avoid the polytheists. 95 We will, surely, suffice you
against those who mock, 96 who set up another god
with God, but they shall soon learn. 97 We do indeed
know how your heart is distressed at what they say.
98 But glorify your Lord with His praise, and prostrate
yourself: 99 and worship your Lord until what is
certain [death] comes to you.

16. BEES
(*AL-NAHL*)

In the name of God, the Most Gracious, the Most Merciful

1 The decree of God is at hand, so do not seek to hasten
it. Holy is He, and exalted far above what they
associate with Him. 2 He sends down the angels with
revelations by His command to whoever of His
servants He pleases, saying, 'Warn mankind that there
is no god save Me, so fear Me.' 3 He created the
heavens and the earth for a true purpose. He is exalted
above anything they associate with Him.
4 He created man out of a [mere] drop of sperm: yet
he shows himself to be openly contentious! 5 He has
created cattle for you: from them you derive food and
clothing and numerous other benefits; 6 how pleasant

they look when you bring them home in the evenings
and when you take them out to pasture in the
mornings. 7 They carry your loads to places which you
could otherwise not reach without great hardship—
surely, your Lord is compassionate and merciful—
8 He has created horses, mules and donkeys, so that
you may ride them, and also so that they may be put
on show, and He creates other things beyond your
knowledge.

9 The straight way leads to God and there are ways
which deviate from the right course. If He so wished,
He would guide you all.

10 It is He who sends down water from the sky. From
it you drink and with it trees grow on which you
pasture your cattle. 11 And with it He grows for you
corn, and the olive and the date-palm and the grape,
and all kinds of fruits. Surely, in that is a sign for a
people who reflect.

12 He has made the night and the day and the sun
and the moon subservient to you; and all the stars
are subservient to His command. Surely in this there
are signs for men of understanding. 13 On the earth
He has fashioned for you objects of various hues:
there is certainly a sign in that for people who pay
heed.

14 It is He who subjected to you the sea, so that you
may eat its fresh seafood and bring forth from it
ornaments to wear. You see the ships cleaving through

it. All this, so that you may seek His bounty and feel
grateful.

[15] He has set up on the earth firm mountains, lest it
shake under you, and rivers and tracks, so that you
may find your way, [16] and He has set up other
landmarks. By these and by the stars people set their
course.

[17] Is He, then, who creates like him who does not
create? Will you not, then, take heed? [18] If you tried
to count God's blessings, you would never be able to
number them. God is ever forgiving and most merciful.
[19] God knows all that you conceal and all that you
reveal.

[20] Those you call on besides God cannot create
anything. They are themselves created. [21] They are
dead, not living; nor do they know when they will be
raised to life. [22] Your God is the One God. As for those
who do not believe in the Hereafter, their hearts refuse
to admit the truth and they are arrogant. [23] God surely
knows what they conceal and what they reveal. He
does not love the arrogant.

[24] When they are asked, 'What is it that your Lord
has sent down?' they say, 'Stories of the ancients.'
[25] Let them bear all their own burdens on Resurrection
Day as well as some of the burdens of those whom they
lead astray without any knowledge. How evil the load
with which they shall be burdened!

[26] Those who went before them also plotted. But

God struck at the foundations of their building, and the
roof fell down upon them from above. The punishment
came upon them from where they did not expect.
27 Then on the Day of Resurrection He will disgrace
them, and say, 'Where are My partners for whose sake
you opposed [My guidance]?' Those given knowledge
will say, 'This Day humiliation and affliction will
surely befall those who have been denying the truth.'

28 Those whose lives the angels take while they are
wronging their own souls will offer submission saying,
'We were not doing anything evil!' 'Indeed!' the
angels will reply, 'God is aware of what you have been
doing, 29 so enter the gates of Hell. There you shall
abide forever.' Evil indeed is the abode of the arrogant.

30 When those who fear God are asked, 'What has
your Lord sent down?' Their reply is, 'Goodness!' The
reward of those who do good works in this world is
good, but the abode of the Hereafter is even better. The
home of the righteous is indeed excellent. 31 They will
enter Gardens of Eternity, where rivers will flow at
their feet. There they will have all that they wish for.
Thus God rewards the righteous, 32 those whose lives
the angels take in a state of purity, saying [to them],
'Peace be on you; enter the Garden, because of [the
good] which you did [in the world].'

33 Are they waiting for the angels to come to them,
or the fulfillment of your Lord's will? Those who went
before them did the same. God did not wrong them;

rather they wronged themselves. [34] The evil results of
their deeds overtook them, and that which they used
to mock at encompassed them.
[35] Those who associate [others with God] say, ‘If
God had so willed we would not have worshipped
anything besides Him, neither we nor our fathers, nor
would we have forbidden anything without His
sanction.’ So did those who went before them. The
duty of the messengers is only to convey the message
clearly.
[36] We raised among every people a messenger who
enjoined, ‘Worship God alone and shun the evil one.’
Then among them were some whom God guided and
among them were others who became deserving of
ruin. So travel across the earth and observe what was
the end of those who rejected the messengers. [37] Though
you [Prophet] may be eager to guide them, God does
not guide those whom He lets go astray, [because of
their refusal to give a positive response to the truth].
They will have no supporters.
[38] They swear their strongest oaths by God that God
will never raise the dead to life—nonetheless, it is a
promise truly binding on Him, even though most
people do not realize it—[39] this is so that He may
make clear to them what they have differed about and
so that those who are bent on denying the truth may
realize that they were lying. [40] When We will something
to happen, all that We say is, ‘Be!’ and it is.

[41] As for those who, after persecution, migrated from their homes for the cause of God, We will provide them with a goodly abode in this life: but truly the reward of the Hereafter will be greater, if they only
knew it. [42] They are the ones who are steadfast and put their trust in their Lord.

[43] Before you also the messengers We sent were but [mortal] men to whom We vouchsafed revelation. Ask
the People of the Book, if you do not know. [44] [We sent them] with clear signs and scriptures. We have sent down the Reminder to you, to enable you to make clear to mankind what has been sent down to them, so that they may reflect upon it.

[45] Do those who devise evil plans feel secure that God will not make them sink into the land, or that a punishment will not come upon them from where they
least expect? [46] Or that He will not seize them suddenly in their daily activities and they will not be
able to frustrate Him? [47] Or that He will not punish them by giving them a fright? Indeed, your Lord is kind and merciful.

[48] Have they not observed the things God has created, casting their shadows right and left, prostrating
themselves before God in all humility? [49] Everything in the heavens and all the creatures on the earth prostrate themselves before God, as do the angels, and
they do not behave proudly: [50] they fear their Lord above them, and do what they are commanded.

[51] God says, 'Do not take two gods. He is only One
God. So fear Me alone.' [52] To Him belongs whatsoever
is in the heavens and on the earth, and obedience is due
to Him alone. Will you then fear anyone other than
God?

[53] Whatever blessing you have is from God, and to
Him you turn for help when distress befalls you, [54] yet
no sooner does He relieve your distress than some
among you set up other partners besides their Lord,
[55] showing no gratitude for what We have given them.
Enjoy yourselves awhile; but soon you will know!
[56] They even appoint a share of what We have
provided for them [to false gods] they know nothing
of. You shall surely be questioned about the lies you
have been fabricating.

[57] They assign daughters to God—glory be to
Him!—but for themselves [sons] that they desire to
have. [58] When the birth of a girl is announced to any
of them, his face darkens and he is filled with gloom.
[59] In his shame he hides himself away from his people,
because of the bad news he has been given. Should he
keep her and feel disgraced or bury her in the dust?
How ill they judge! [60] The attribute of evil applies to
those who do not believe in the Hereafter, while to God
applies the highest attribute, for He is Mighty, the
Wise.

[61] If God were to take people to task for their
wrongdoing, He would not leave even one living

creature on earth, but He gives them respite till an appointed time: when their time comes they cannot delay it for an hour, nor can they bring it forward.

62 They attribute to God what they themselves dislike and their tongues utter the lie that all good things are for themselves. Without doubt, the Fire awaits them, and they shall be hastened on into it.

63 By God! We have sent messengers before you to
other nations. But Satan made their [foul] deeds seem
fair to them and today he is their patron. They shall
have a painful punishment. 64 We have only sent down
the Book to you so that you can make clear to them
that concerning which they differ, and as a guidance
and a mercy to people who believe.

65 God sends down water from the sky and with it revives the earth when it is dead. There is truly a sign in this for people who listen.

66 There is also a lesson for you in cattle. From the
contents of their bellies, from between the dung and
blood, We give you pure milk to drink, pleasant for
those who drink it. 67 From the fruit of the date palm
and the grapes you derive intoxicants as well as
wholesome food. Surely in this there is a sign for men
of understanding.

68 Your Lord inspired the bee, saying, 'Make your
homes in the mountains, in the trees, and also in the
structures which men erect. 69 Then feed on every kind
of fruit, and follow the trodden paths of your Lord.'

From its belly comes a drink with different colours
which provides healing for mankind. Indeed, in this
there is a sign for people who give thought.
70 God created you; then He shall cause you to die:
and some shall have their lives prolonged to abject old
age, ceasing to know anything after once having had
knowledge. God is all knowing and powerful.
71 God has given some of you more provision than
others. Those who have been given more are unwilling
to pass their provision to the servants they possess so
that they become their equals. Will they then deny the
favour of God?
72 God has given you wives from among yourselves,
and given you children and grandchildren from your
wives, and provided wholesome things for you. Will
they then believe in falsehood and deny God's favours?
73 They worship, instead of God, things that have no
control over their provision from the heavens or the
earth in any way, nor do they have any power [to do
so]. 74 Do not compare God with anyone. God has
knowledge, but you have not.
75 God makes a comparison between an owned
slave possessing no power over anything, and someone
to whom We have given plentiful provision, who gives
out from it privately and openly. Are they equal?
Praise be to God! But most people do not know it.
76 God makes another comparison between two
men, one of whom is dumb and cannot do a thing, and

is a burden on his master. Wherever he sends him on
an errand, he brings [him] no good. Is he equal to
someone who commands justice and is on a straight
path?
77 God alone has knowledge of the hidden reality
of the heavens and the earth; and the coming of the
Hour [of Judgement] is like the twinkling of an eye,
or even quicker. Surely God has full power over
everything.
78 God brought you forth from the wombs of your
mothers while you knew nothing, and gave you
hearing and sight and hearts, so that you might be
grateful.
79 Do they not see the birds held poised in the vault
of heaven? Nothing holds them up except God. Truly,
there are signs in this for those who believe. 80 God has
made your houses places of rest for you and made tents
for you out of cattle hides, which are light for you to
carry, both when you are travelling and when you are
staying in one place. He provides for you from the
wool and fur and hair of cattle, household goods and
articles for use for a time.
81 God has granted you shade out of what He has
created, places of shelter in the mountains, garments
with which to protect yourselves from the heat and
coats of mail to shield you in battle. Thus He
completes His favour to you, so that you may submit
wholly to Him. 82 But if they turn away, you are

responsible only for conveying the message clearly.
83 They recognize the favour of God, yet they deny it;
and most of them are ungrateful.

84 On the Day when We raise up a witness from
every people, those who were bent on denying the
truth will not be permitted to put forward excuses, or
to make amends. 85 When the wrongdoers face their
punishment, it shall not be lightened for them, nor
shall they be granted any reprieve.

86 When those who associate partners with God see
their associate gods, they will say, ‘Our Lord, these are
our associate gods whom we used to call upon instead
of You.’ But they will throw back their words at them,
[saying], ‘Indeed you are liars,’ 87 and on that Day they
will offer total submission to God: and all that they
used to devise will fail them. 88 Upon all who were
bent on denying the truth and who turned others away
from the path of God, We will heap punishment upon
punishment, in return for all the corruption that they
brought about.

89 The Day will come when We raise up in every
people a witness against them from amongst
themselves, and We will bring you as a witness against
these people. We have sent down the Book to you to
make everything clear, a guidance, and a mercy, and
glad tidings for those who submit to God.

90 God commands justice, kindness and giving their
[due to] near relatives, and He forbids all shameful

deeds, and injustice and transgression. He admonishes
you so that you may take heed!
91 Fulfill the covenant of God when you have made
one; and do not break your pledges after their
confirmation. Indeed you have made God your surety;
for God knows all that you do. 92 Do not, like the
woman who unravels her yarn after its strands have
been firmly spun, use your oaths as a means of
deceiving one another, just because one community
could become bigger than another. God is only testing
you by means of this. On the Day of Resurrection He
will make it clear to you what you differed about.
93 Had God pleased, He would have united you in
one community; but He lets go astray whoever He
will, and guides whoever He will, and you will surely
be called upon to account for all your actions.
94 Do not use your oaths to deceive each other lest
any foot should slip after being firmly placed and lest
you should taste the penalty for having hindered others
from the path of God, for then you will have a terrible
punishment. 95 Do not sell God's covenant for a paltry
price. What is with God is better for you if you only
knew.
96 What you have shall pass away, but what is with
God is lasting. We will certainly give those who are
patient their reward according to the best of their
actions. 97 To whoever does good deeds, man or
woman, and is a believer, We shall assuredly give a

good life; and We will bestow upon them their reward
according to the best of their works.
98 When you read the Quran, seek God’s protection
from Satan, the rejected one. 99 Surely, he has no
power over those who believe and put their trust in
their Lord; 100 he has power only over those who are
willing to follow him and associate others with God.
101 When We substitute one revelation for another—
and God knows best what He reveals—they say, ‘You
are but a fabricator.’ Indeed, most of them have no
knowledge. 102 Say, ‘The Holy Spirit has brought it
down as truth from your Lord, so that He may
strengthen those who believe, and also as guidance
and as good tidings for those who submit.’
103 Indeed, We know what they say, ‘It is only a
human being who imparts [all] this to him!’ But the
tongue of him to whom they point is foreign, whereas
this is plain Arabic speech. 104 God will not guide
those who will not believe in the signs of God; and
theirs will be a painful punishment. 105 Only those
fabricate lies concerning God who do not believe in
the signs of God, and these are the liars.
106 As for one who denies God after he has believed,
with the exception of one who is forced to do it, while
his heart rests securely in faith, but one who opens his
heart to a denial of truth shall incur the wrath of God;
such as these will have a terrible punishment. 107 This
is because they prefer the life of this world to the

Hereafter and because God does not guide those who
deny the truth. 108 These are the ones upon whose
hearts and hearing and sight God has set a seal. It is
they who are heedless, 109 and in the life to come, they
will surely be the losers.

110 Surely, your Lord will be forgiving and merciful
towards those who migrated after persecution and
strove hard for the cause of God and remained
steadfast. 111 On the Day each soul will come pleading
for itself, and every soul will be repaid according to
whatever it has done, and they will not be wronged.

112 God makes an example of a town that was secure
and at ease, with provisions coming to it abundantly
from every quarter. Then it showed ingratitude for
God's blessings and God afflicted it with hunger and
fear because of what they did. 113 There came to them
a messenger from among themselves, but they rejected
him as false, so punishment overtook them, as they
were wrongdoers.

114 So eat the lawful and good things which God has
provided for you, and be thankful for the blessing of
God, if it is Him you worship. 115 He has forbidden you
only carrion, blood and the flesh of swine; also any
[flesh] consecrated in the name of any but God. But
if anyone is forced by dire necessity, not desiring it or
exceeding his immediate need, God is forgiving and
merciful towards him.

116 Do not falsely declare, 'This is lawful, and this

is forbidden,' so as to invent a lie against God. Surely,
those who invent a lie against God do not prosper—
117 their enjoyment of this life is brief, and they shall
have a painful punishment.

118 We forbade the Jews those things We told you
about before. We did not wrong them; rather they
wronged themselves. 119 Surely, your Lord is most
forgiving and ever merciful towards those who do evil
in ignorance and truly repent thereafter and make
amends.

120 Abraham was a community in himself devoted
to God and true in faith, He was not one of the
polytheists; 121 he was thankful for His blessings. God
chose him and guided him to a straight path. 122 We
gave him blessings in this world, and in the Hereafter
he shall be among the righteous. 123 Then We revealed
Our will to you [O Muhammad], saying, 'Follow the
religion of Abraham, the upright in faith; he was not
one of the polytheists.'

124 The Sabbath was only enjoined on those who
differed about it. Your Lord will judge between them
on the Day of Resurrection regarding the things about
which they differed.

125 Call to the way of your Lord with wisdom and
fair exhortation and reason with them in a way that is
best. Your Lord knows best those who have strayed
away from His path, and He knows best those who are
rightly guided.

[126] If you want to retaliate, retaliate to the same
degree as the injury done to you. But if you are patient,
it is better to be so. [127] Endure with patience; truly,
your patience is possible only with the help of God.
Do not grieve for them, or feel distressed because of
their plottings, [128] for God is with those who are
righteous and those who do good.

17. THE NIGHT JOURNEY
(*AL-ISRA'*)

In the name of God, the Most Gracious, the Most Merciful

[1] Holy is He who took His servant by night from the
sacred place of worship [at Makkah] to the remote
house of worship [at Jerusalem]—the precincts of
which We have blessed, so that We might show him
some of Our signs. Surely, it is He who is All Hearing,
and All Seeing.

[2] We gave Moses the Book and made it a guide for
the Children of Israel saying, 'Do not take anyone
besides Me as a guardian, [3] you who are the descendants
of those whom We carried in the Ark with Noah. He
was a truly thankful servant.'

[4] We forewarned the Children of Israel in the
Scripture, 'Twice you shall commit evil in the land.
You shall become great transgressors.' [5] When the

time of the first of these warnings came, We sent against you servants of Ours, of great might, who ravaged your homes. So the warning was fulfilled,
6 and after a time We allowed you to prevail over them once again and aided you with wealth and offspring and made you greater in number.
7 [We said], ‘If you persevere in doing good, you will be doing good to yourselves; but if you do evil, it will go against you.’ When the time of the second warning came, [We roused against you others] to disgrace you utterly and to enter the place of worship as they had entered it before, utterly destroying all that they laid their hands on.
8 We said, ‘Your Lord may yet have mercy on you, but if you do the same again, so shall We: We have made Hell a prison for those who deny the truth.’
9 Surely, this Quran guides to the most upright way and gives good news to the believers who do good deeds, so that they will have a great reward
10 and warns those who deny the life to come with grievous punishment.
11 Yet man asks for evil as eagerly as he should ask for good. Truly, man is indeed hasty.[a]
12 We have made

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[a] God wants man to be patient about acquiring the immediate luxuries of the world, so that he should keep to the right path on his journey towards the Hereafter. But man, due to his hasty nature, rushes to acquire ephemeral worldly luxuries, which prove to be impediments to his continuing his onward journey. Man’s desire for instant gratification is the greatest reason for his being deprived of the bounties of the Hereafter.

the night and the day as two signs. We blotted out the
sign of night and made the sign of the day illuminating,
so that you may seek the bounty of your Lord and learn
to compute the seasons and the years. We have set
everything forth in detail.

13 We have tied the fate of every man about his neck;
and We shall produce a book for him on Resurrection
Day that he will find spread open. 14 It will say, ‘Read
your record, today there will be none but yourself to
call you to account!’ 15 Whoever chooses to follow the
right path, follows it for his own good; and whoever
goes astray, goes astray at his own peril; no bearer of
burdens shall bear the burdens of another. Nor do We
punish until We have sent forth a messenger to
forewarn them.

16 When We decide to destroy a town, We command
the affluent section of its people, but they transgress
therein; thus the word [sentence of punishment] is
justified, then We destroy the town utterly. 17 How
many generations have We destroyed since Noah’s
time. Your Lord is well aware of the sins of His
servants and observes them all.

18 We give whatever We will to whoever desires
immediate gains; but then We have prepared Hell for
him which he will enter, disgraced and rejected.
19 Anyone who desires the Hereafter and makes a
proper effort to achieve it, being a true believer, shall
find favour with God for his endeavours.

[20] Upon all, both these [who desire the world] and those [who desire the Hereafter] We bestow the bounty of your Lord: none shall be denied the bounty of your Lord—[21] see how We have exalted some above others [in the present life]. Yet the Hereafter shall be greater in degrees of rank and greater in excellence.

[22] Do not set up any other deity beside God, lest you incur disgrace, and be forsaken. [23] Your Lord has commanded that you should worship none but Him, and show kindness to your parents. If either or both of them attain old age with you, say no word of contempt to them and do not rebuke them, but always speak gently to them [24] and treat them with humility and tenderness and say, 'Lord, be merciful to them both, as they raised me up when I was little.' [25] Your Lord knows best what is in your hearts; if you are righteous, He is most forgiving to those who constantly turn to Him.

[26] Give to your relatives their due, and also to the needy and the wayfarer. Yet do not spend extravagantly; [27] spendthrifts are the brothers of Satan, and Satan is ever ungrateful to his Lord—[28] but if, while waiting for your Lord's bounty which you are expecting, you turn them down, then at least speak to them kindly.

[29] Be neither miserly, nor so open-handed that you suffer reproach and become destitute. [30] Your Lord gives abundantly to whom He will and sparingly to whom He pleases. He is informed and observant about His servants.

[31] You shall not kill your offspring for fear of want. It is We who provide for them, and for you. Indeed, killing them is a great sin. [32] Do not commit adultery,[a] for it is an indecent thing and an evil course.

[33] Do not take life which God has made inviolate—except by right. If anyone is killed wrongfully, We have given authority to his heirs to demand retribution, but let them not transgress the prescribed limits in exacting retribution; for then he will be assisted [by the law].

[34] Do not go near the orphans' property, except with the best of intentions, until they reach maturity. Keep your promises; you will be called to account for every promise which you have made! [35] Give full measure, when you measure, and weigh with accurate scales. That is fair, and better in the end.

[36] Do not follow what you do not know; for the ear and the eye and the heart shall all be called to account. [37] Do not walk proudly on the earth. You cannot cleave the earth, nor can you rival the mountains in height. [38] All that is evil in the sight of your Lord, and is detestable.

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[a] One of the evils, which God wants to root out completely, is adultery, or *zina*. That is, adultery is such a great evil and is proof of such shamelessness, that man should abstain even from its initial stages. Here, only a basic command has been given on this subject.

39 This is part of the wisdom that your Lord has
revealed to you. Do not set up any other deity with God,
lest you be cast into Hell, condemned and rejected.

40 What! Has your Lord then favoured you with
sons and Himself adopted females from among the
angels? What you say is monstrous. 41 We have
explained [the truth] in this Quran in various ways,
so that they may take heed, but it has only increased
their aversion. 42 Say, 'If there were [other] deities
along with Him, as they claim, then they would
surely have tried to find a way to the Lord of the
Throne. 43 Glory be to Him! Exalted above all that
they say! 44 The seven heavens and the earth and all
who dwell therein glorify Him. There is not a single
thing but glorifies Him with His praise; but you do
not understand their glorification. Truly, He is
forbearing and most forgiving.'

45 When you recite the Quran, We place an invisible
barrier between you and those who do not believe in
the Hereafter. 46 We put veils over their hearts to
prevent them from comprehending it, and We afflict
their ears with deafness. When you mention your one
and only Lord in your recitation of the Quran, they
turn their backs in aversion.

47 We are fully aware of what they wish to hear
when they listen to you; and what they say when they
converse in private; and when the wrongdoers say,
'You are only following a man who is bewitched!'

48 See to what they liken you! But they are lost and
cannot find the right path.

49 'What!' they say, 'When we are turned to bones
and dust, shall we be restored to life?' 50 Say, '[Yes]
even if you turned to stones or iron, 51 or any other
substance which you think unlikely to be given life.'
Then they will ask, 'Who is it that shall restore us to
life?' Answer them, 'He who created you the first
time.' They will then shake their heads at you and say,
'When will that be?' Say, 'It may well be very soon.
52 On that Day He will call you, and you will answer
by praising Him, thinking that you have stayed for
only a little while.'

53 Tell My servants that they should always say
what is best. Satan stirs up discord among them.
Surely, Satan is an outright enemy to man.

54 Your Lord is fully aware of you. He may show
you mercy if He will, or punish you if He will. We have
not sent you as their guardian. 55 Your Lord knows
best about everyone in the heavens and on the earth.
We gave some prophets more than others: We gave
David the Psalms.

56 Call upon those you claim to be deities besides
God and you will know that they have no power to
remove affliction from you or to bring about any
change [that you may desire]. 57 Those whom they
invoke are themselves seeking a way of approach to
their Lord, vying with each other to be near Him. They

hope for His mercy and fear His punishment. Surely, the punishment of your Lord is to be feared: [58] there is not a town [community] but We shall destroy or sternly punish it before the Day of Judgement. That is recorded in the Book.

[59] Nothing has prevented Us from sending signs, except the fact that previous peoples denied them. We gave the people of Thamud the she-camel as a clear sign, yet they mistreated her. We give signs only by way of warning.

[60] We told you that your Lord encompasses mankind. We granted the vision which We showed you, as well as the tree that is cursed in the Quran, only as a test for mankind. We warn them, but this only increases their insolence.

[61] When We said to the angels, 'Prostrate yourselves before Adam,' they all prostrated themselves except Iblis. He said, 'Am I to prostrate myself to someone You have created out of clay?' [62] and [further] said, 'Do you see this being whom You have exalted above me? If You reprieve me until the Day of Resurrection, I will bring all but a few of his descendents under my sway.'

[63] God said, 'Go away! Hell will be your reward and the reward of any of them who follow you—an ample recompense. [64] Go ahead and entice whomsoever of them you can, with your voice, and mount assaults against them with your cavalry and infantry and be

their partner in wealth and offspring, and make
promises to them—Satan promises nothing but
delusion—65 but over My true servants you shall have
no power. Your Lord will be their all-sufficient
guardian.'

66 Your Lord is He who causes the ships to move
onward for you across the sea, so that you may go in
quest of His bounty: He is most merciful towards you.
67 When danger threatens you at sea, you call upon
Him, and forget all others you are wont to invoke. But
when He brings you safe to land, you turn away from
Him. Man is ever ungrateful.

68 Do you then feel secure against His causing you
to be swallowed up by the earth when you are back on
land, or His sending a deadly sand storm upon you?
Then you will find none to protect you. 69 Or do you
feel secure against His sending you back to sea once
again, and raising a fierce gale against you and
causing you to drown in requital for your ingratitude?
You will find no helper against Us there.

70 We have honoured the children of Adam, and
have borne them on the land and the sea, given them
for sustenance things which are good and pure; and
exalted them above many of Our creatures.

71 The Day will surely come when We shall summon
every people with their leader. Then those who are
given their records in their right hands will read their
records [eagerly] and shall not in the least be wronged:

72 but whoever has been blind in this life will be blind
in the life to come, and still farther astray from the
path [of truth].
73 They indeed sought to entice you away from what
We revealed to you, hoping that you might invent
something else in Our name; and then they would have
accepted you as a close friend. 74 If We had not made you
stand firm, you would almost have inclined towards
them a little. 75 In that case, We should have inflicted
a double punishment in this life, and a double
punishment after death. Then you would have found
no one to help you against Us.
76 Indeed they came near to unsettling you, so that
they might expel you from the land, but in that case
they themselves would not have stayed on for very
long after you. 77 Such was Our way with the
messengers We sent before you, and you will find no
change in Our ways.
78 Say your prayers from the decline of the sun, until
nightfall; and at dawn—the recitation at dawn is
indeed witnessed. 79 And during the night wake up and
pray, as an additional prayer: it may well be that your
Lord will raise you to a station of praise and glory.'
80 Say, 'Lord, grant me an honourable entrance and
an honourable exit, and sustain me with Your power.'
81 Say, 'Truth has come and falsehood has disappeared.
Falsehood is always bound to wither away.'
82 We send down in the Quran that which is healing

and a mercy to those who believe; as for the evil-doers,
it only increases their loss.
83 When We bestow a favour upon a person, he turns
his back and draws aside; and when evil afflicts him
he gives himself up to despair. 84 Say to them,
'Everyone acts in his own way, and your Lord knows
best who is rightly guided.'
85 They question you about the Spirit. Say, 'The
Spirit is at my Lord's command, and you have been
granted but little knowledge.'
86 If We pleased, We would certainly take away that
which We have revealed to you—then you would find
no guardian for you against Us—87 except through the
special mercy of your Lord. His favours towards you
has been great indeed. 88 Say, 'If all men and jinn
gathered together to produce the like of this Quran,
they could not produce one like it, however much they
helped one another.'
89 In this Quran, We have set out all kinds of
examples for people, yet most of them persist in
denying the truth. 90 They declare, 'We will never
believe in you until you cause a spring to flow for us
from the earth; 91 or you have a garden of date palms
and vines, and cause streams to flow plentifully in the
midst of them; 92 or you cause the heavens to fall down
on us in pieces, as you have claimed; or you bring God
and the angels before us face to face; 93 or you have
a house made of gold; or you ascend to heaven; and

we will not believe in your ascension until you send
down to us a Book that we can read.' Tell them, 'Holy
is my Lord. I am but a human being sent as a
messenger.'
[94] Nothing has prevented men from believing
whenever guidance came to them, save their query,
'Has God sent a human being as a messenger?' [95] Say,
'If there had been angels walking around on earth, We
would have sent an angel down from Heaven as a
messenger for them.' [96] Say, 'God suffices as a witness
between me and you [all]. He is informed about and
observant of His servants.'
[97] Those whom God guides are the truly guided, and
for those whom He lets go astray, you will find no
helper besides Him, on the Day of Judgement. We
shall gather them together, lying upon their faces,
blind, dumb and deaf. Their abode shall be Hell. Every
time the fire dies down, We will make it blaze up again
for them. [98] That is their recompense, because they
rejected Our signs and asked, 'When we are reduced
to bones and dust, shall we indeed be raised up as a
new creation?'
[99] Do they not see that God, who has created
heavens and earth, is able to create the like of them?
He has appointed a definite term for them; there is
no doubt about it, but the wrongdoers persist in
denying the truth. [100] Say, 'Even if you possessed
the treasures of the mercy of my Lord, you would

surely hold them back for fear of spending. Man is
indeed niggardly!'
101 We did indeed give Moses nine manifest signs;
you can enquire from the Children of Israel. When he
came to them, Pharaoh said to him, 'Moses, I can see
that you are bewitched.' 102 He said, 'You know full
well that none has sent down these signs but the Lord
of the heavens and the earth as eye-opening evidence.
Indeed, Pharaoh, I can see that you are doomed.' 103 So
he resolved to scare them out of the land: but We
drowned him along with all those who were with him.
104 Thereafter, We said to the Israelites, 'Dwell in the
land. When the promise of the Hereafter comes to be
fulfilled, We shall assemble you all together.'
105 We have revealed the Quran with the truth, and
with the truth it has come down. We have sent you
forth only to give good news and to give warning—
106 We have revealed the Quran bit by bit so that you
may recite it to the people slowly and with deliberation.
We have imparted it by gradual revelation.
107 Say to them, 'You may believe in it or not. Those
to whom knowledge had been revealed, fall on their
faces in prostration when it is recited, 108 and say,
"Glory to our Lord! Our Lord's promise is bound to
be fulfilled." 109 They fall down upon their faces
weeping, and [the Quran] increases their humility.'
110 Say, 'Whether you call on God or on the
Merciful One: His are the finest names.' Pray neither

in too loud a voice nor in silence, but between these two extremes. Seek a middle way [111] and say, 'All praise is due to God who has never begotten a son and who has no partner in His kingdom; nor does anyone aid Him because of any weakness of His. Proclaim His greatness.'

18. THE CAVE
(*AL-KAHF*)

In the name of God, the Most Gracious, the Most Merciful

[1] Praise be to God who has sent down to His servant—
the Book, which is free from any ambiguity [2] and
which rightly directs, to give warning of stern
punishment from Him, and to proclaim to the believers
who do righteous deeds that they shall have an
excellent recompense, [3] wherein they will remain [in
a state of bliss] forever. [4] And to warn those who say,
'God has taken to Himself a son.' [5] They have no
knowledge of this, nor did their forefathers have any
either. What they say is monstrous: they are merely
uttering falsehoods!

[6] Perhaps you may destroy yourself with grief if
they do not believe in this message. [7] We have adorned
the earth with attractive things, so that We may test
mankind as to which one is best in conduct, [8] but We
shall reduce all this to barren waste.

9 Do you think that the Men of the Cave and the
Inscription were one of Our wondrous signs? 10 When
the young men sought refuge in the cave, they said,
‘Our Lord, grant us Your special mercy and give us
right guidance in our affair.’ 11 Then We caused them
to fall into a deep sleep for many years inside the cave.
12 Then We woke them up again so that We might see
which of the two groups would better calculate the
time they had stayed there.

13 We shall tell you their story as it really was. They
were young men who believed in their Lord, and on
whom We bestowed further guidance. 14 We
strengthened their hearts, when they rose up and
declared, ‘Our Lord is the Lord of the heavens and the
earth. Never shall we call upon any deity other than
Him: for that would be an outrageous thing to do.
15 These people of ours have taken deities other than
Him. Why do they not produce clear evidence about
them? Who is more wicked than the man who invents
a falsehood against God?’

16 Now that you have withdrawn from them and
from all that they worship instead of God, take refuge
in that cave; your Lord will extend His mercy to you
and will make fitting provision for you in your
situation.

17 The sun could be observed to incline away from
their cave on the right, as it rose, and to turn away from
them on the left, when it set, while they lay in the wide

space inside the cave. This is one of the signs of God. He whom God guides is rightly guided; but for him whom He lets go astray, you will find no helper or guide.

[18] You would have thought they were awake, though they lay asleep. We turned them over, to the right and the left, while their dog lay at the cave's entrance with legs outstretched. Had you looked down and seen them, you would have surely turned your back and fled in terror.

[19] In the course of time, We raised them up again so that they might question one another. One of them asked, 'How long have you stayed [here]?' They said, 'We have stayed a day, or part of a day.' But others said, 'Your Lord knows best how long you have stayed here. Let one of you go then with these silver coins to the town, and let him find out what food is purest there, and bring you back a supply of it. Let him conduct himself with caution and not disclose your whereabouts to anyone: [20] for if they find you out, they will stone you to death, or force you back into their faith. In that case you would never prosper.'

[21] Thus We disclosed things to them so that they might know that God's promise was true and there was no doubt about the Hour [Judgement Day]. The people argued about them among themselves. They said, 'Build a monument over them. Their Lord knows best concerning them.' Those who prevailed in their affair

said, ‘Let us surely build a place of worship over them.’

22 Some will say, ‘They were three, the fourth was their dog,’ and others will say, ‘They were five, the sixth was their dog,’ guessing at random. And yet others say, ‘They were seven, the eighth was their dog.’ Say, ‘My Lord knows best their number.’ Only a few know anything about them. Therefore, do not enter into controversies over them, nor seek information about them from any of them; 23 never say of anything, ‘I shall certainly do this tomorrow,’ 24 without [adding], ‘if God so wills.’ Remember your Lord whenever you might forget and say, ‘I trust my Lord will guide me to that which is even nearer to the right path than this.’

25 [Some say], ‘They stayed in their cave three hundred years,’ and to that some have added another nine years. 26 Say, ‘God knows best how long they stayed in it.’ Only God has knowledge of the unseen in the heavens and on the earth. How well He sees and how well He hears! Man has no other guardian besides Him. He allows none to share His sovereignty.

27 Proclaim what has been revealed to you from your Lord’s Book. None can change His words. You shall find no refuge besides Him. 28 Keep yourself attached to those who call on their Lord, morning and evening, seeking His pleasure; and do not let your eyes turn away from them, desiring the attraction of worldly life; and do not obey one whose heart We have

made heedless of Our remembrance, one who pursues
his own whims and becomes dissolute.
[29] Say, 'This is the truth from your Lord. Let him
who will, believe in it, and him who will, deny it.' For
the wrongdoers We have prepared a Fire which will
cover them like a canopy, and if they beg for water,
they will be given water as hot as molten lead, which
will scald their faces: how dreadful a drink, and how
evil a resting place!
[30] As for those who believe and do good deeds—We
do not let the reward of anyone who does a good deed
go to waste— [31] they shall dwell in the Gardens of
eternity where rivers flow at their feet. Reclining upon
raised couches, they will be adorned with bracelets of
gold, and will wear green robes of fine silk and heavy
brocade. An excellent reward and an excellent resting
place!
[32] Recite to them the parable of two men! One of
them We provided with two vineyards which We
surrounded with date-palms, and placed a field of
grain in between; [33] each garden produced its fruit and
did not fail to yield its best; We even caused a river to
gush forth in the midst of them, [34] and so he had fruit
in abundance. While conversing with his companion,
he said, 'I am wealthier than you are, and have a bigger
following!' [35] Having thus harmed his own soul, he
entered his garden saying, 'I do not think this will ever
perish, [36] and I do not believe that the Hour will ever

come. Even if I am returned to my Lord, I shall surely
find a better place than this.'

37 His companion replied, in the course of their
discussion, 'Do you deny Him who created you from
dust, from a small drop of fluid, then formed you into
a man? 38 But as far as I am concerned, God alone is
my Lord and I set up no partners with Him. 39 When
you entered your garden, why did you not say, "That
which God wills [will surely come to pass], there is
no power save with God?" Although you see I have
less wealth and offspring than you, 40 my Lord may
well give me a garden better than yours and send down
thunderbolts from heaven upon your vineyard, turning
it into a barren waste; 41 or its water may sink into the
earth, so that you will never be able to find it again!'

42 So it was, and all his fruit was destroyed. The
vines had all fallen down on their trellises, and their
owner wrung his hands, bewailing all that he had spent
on his garden. He said, 'Would that I had not
associated anyone with my Lord!' 43 He had no party
to help him against God, nor was he able to defend
himself. 44 The only support is from God, the True
God. He is the best in rewarding and the best in respect
of the final outcome.

45 Give them an example about worldly life. It is
like the vegetation of the earth that thrives when
watered by the rain, which We send down from the
sky, and then it all becomes stubble which the wind

blows away. God has power over all things. 46 Wealth
and children are an ornament of the life of this world.
But deeds of lasting merit are better rewarded by your
Lord and a far better source of hope.

47 The Day We shall make the mountains move and
you will see the earth laid bare, and We shall gather
all mankind together and shall not leave any one of
them behind. 48 They will be ranged before your Lord,
standing in rows and He will say to them, ‘Now you
have come to Us as We created you at first. But you
supposed that We would not appoint the time for the
fulfillment of Our promise to you.’

49 The Book [of deeds] will be placed before them
and you will see the guilty apprehensive about its
contents. They will say, ‘Woe to us! What a record this
is! It does not leave any deed, small or large,
unaccounted for!’ They will find everything they ever
did laid in front of them: your Lord will not be unjust
to anyone.

50 When We said to the angels, ‘Prostrate yourselves
before Adam,’ all prostrated themselves except Satan.
He was one of the jinn and he disobeyed his Lord’s
command. Do you then take him and his offspring as
protectors instead of Me, despite their enmity towards
you? This is an evil exchange for the wrongdoers!

51 I did not call them to witness at the creation of the
heavens and the earth, nor at their own creation; I do
not take as My helpers those who lead others astray.

52 On that Day He will say to them, 'Call on those
whom you thought to be My partners.' And they will
call on them, but their prayer will not be heard; and
We shall place a barrier [of enmity] between them.
53 The guilty shall see the Fire and realize that they are
going to fall into it: they shall find no way of escape
from it.

54 We have explained in various ways in this Quran,
for the benefit of mankind, all kinds of examples, but
man is most contentious. 55 Nothing prevents people
from believing when they are given guidance or from
asking forgiveness of their Lord, but the fact that the
fate of the previous peoples should befall them or to
have the punishment come upon them face to face.

56 We only send the messengers to bring good news
and to give warning. Those who deny use fallacious
arguments to nullify the truth, treating My revelations
and My warnings as a jest. 57 Who is more wicked than
he who has been reminded of the revelations of his
Lord, then turns away from them and forgets what his
own hands have done? We have cast veils over their
hearts lest they understand Our words, and made them
hard of hearing. Call them as you may to the right path,
they shall never be guided.

58 Your Lord is the Forgiving One, the possessor of
mercy. If He had to take them to task for the wrongs
they have done, He would have hastened their
punishment. They have an appointed time beyond

which there will be no escape for them. [59] We destroyed these communities when they went on doing wrong, and We appointed a time for their destruction.

[60] Recall how Moses said to his servant, 'I shall not give up until I reach the place where both seas meet, even if it takes me years!' [61] But when at last they came to the land where the two seas met, they forgot their fish and it swiftly made its way into the sea. [62] After they had passed the place, Moses said to his young companion, 'Bring us our morning meal; we have indeed been fatigued by this journey.'

[63] He replied, 'Did you see when we were resting by the rock, that I forgot the fish? Satan made me forget it, so I did not mention it. It made its way to the sea in a miraculous way!' [64] Moses said, 'That is just what we were looking for.' So they went back the way they had come, [65] and they found one of Our servants to whom We had granted Our mercy and had given a knowledge from Ourself.

[66] Moses said to him, 'May I follow you, so that you may guide me by what you have been taught?' [67] He replied, 'You will not be able to bear with me patiently. [68] How could you be patient in matters beyond your knowledge?' [69] Moses said, 'God willing, you will find me patient, and I will not disobey you in any thing.' [70] He said, 'Well then, if you would follow me, do not ask me about anything till I speak of it to you.'

71 So they set out, but, when they got into a boat, the man made a hole in it. Moses exclaimed, ‘Have you made a hole in the boat to drown the people in it? You have indeed done a dreadful thing!’ 72 He replied, ‘Did I not tell you that you would never be able to bear with me patiently?’ 73 He said, ‘Do not take me to task for what I have forgotten, and do not be hard on me on account of what I have done!’ 74 So they travelled on. Then they met a young boy and the man killed him. Moses said, ‘Have you slain an innocent person without his having slain anyone? Indeed, you have done a terrible thing!’

75 The man said, ‘Did I not tell you that you would not be able to have any patience with me?’ 76 Moses replied, ‘If I ever ask you about anything after this, do not let me accompany you. I will have given you sufficient excuse.’ 77 So they went on until they came to a town. They asked its people for food, but were refused hospitality. They found a wall in the town which was about to fall down. His companion buttressed it and Moses said, ‘Had you wished, you could have demanded payment for your labours.’ 78 He answered, ‘This is where you and I must part company. But first I will tell you the meaning of the things you could not bear with patiently.

79 ‘The boat belonged to some poor people who made their living from the sea. I wanted to damage it

because there was a king coming behind them who was seizing every boat by force.

80 As for the youth, his parents were believers and we feared that he would trouble them by rebellion and denial of truth.
81 We wanted their Lord to replace him with someone purer than him and more compassionate.

82 'The wall belonged to two young orphans in the town whose father had been a righteous man, and a treasure of theirs lay underneath it. So your Lord wanted them to come of age and then to dig up their treasure as a mercy from Him. I did not do [it] of my own accord. That is the explanation of the things about which you were not able to restrain yourself.'

83 They will ask you about Dhu'l-Qarnayn. Say, 'I will give you an account of him.'
84 We established him in the land, and gave him the means to achieve all things.

85 He travelled on a certain road;
86 until, when he reached the setting of the sun, he found it setting in a spring of murky water and near it he found some people. We said, 'Dhu'l-Qarnayn! You can either punish them or else you can treat them with gentleness.'
87 He said, 'We shall certainly punish him who does wrong; then he shall be brought back to his Lord who will punish him with a grievous punishment,
88 but whoever believes and does good works shall have a good reward and We shall facilitate his matter by Our command.'

89 Then he followed yet another path, 90 until he
came to the rising-place of the sun, where he found it
rising on a people for whom We had provided no
shelter from it. 91 Thus indeed it was. We had full
knowledge of him.

92 Then he followed still another path, 93 until he
came between two mountains. He found beside them
a people who could scarcely understand a word [of his
language]. 94 They said, ‘O Dhu’l-Qarnayn! Gog and
Magog are causing corruption in the land, so may we
pay you tribute on condition that you set a barrier
between us and them?’

95 He said, ‘What my Lord has given me is better
[than any tribute]. Help me with a force of labourers
and I will erect a barrier between you and them:
96 bring me blocks of iron.’ Then, when he had filled
the gap between the mountain sides [he said], ‘Now
blow on the fire with your bellows.’ When the iron
blocks were red with heat, he said, ‘Bring me molten
brass to pour on them.’ 97 So they [Gog and Magog]
were not able to scale it, nor were they able to bore
through it, 98 and he said, ‘This is a mercy from my
Lord. But when the promise of my Lord comes to pass,
He will level it to dust. My Lord’s promise is ever
true!’

99 On that Day, We shall let them surge against each
other like waves and then the Trumpet will be blown
and We shall gather them all together. 100 On that Day

We shall lay Hell bare before those who deny the truth,
101 who have turned a blind eye to My reminder and a
deaf ear to My warning.
102 Do those who deny the truth, think that they can
make My servants patrons instead of Me? We have
reserved Hell as a lodging for those who deny the
truth.
103 Say, ‘Shall I tell you of those who will lose the
most through their actions? 104 They are those whose
efforts have been wasted in the life of the world while
they thought they were doing good. 105 They are those
who deny their Lord’s signs and the meeting with
Him.’ So their works are in vain, and We shall give
them no weight on the Day of Resurrection. 106 Hell
will be their reward, because they denied the truth, and
made a jest of My signs and My messengers.
107 Those who believe and do good works shall have
the gardens of Paradise for their abode. 108 They shall
forever dwell in the Gardens of Paradise, desiring no
change.
109 Tell them, ‘If the ocean became ink for writing
the words of my Lord, surely the ocean would be
exhausted before the words of my Lord came to an
end—even if We were to add another ocean to it.’
110 Say, ‘I am only a human being like yourselves.
It is revealed to me that your God is One God. So let
him who hopes to meet his Lord do good deeds and let
him associate no one else in the worship of his Lord.’

19. MARY
(*MARYAM*)

In the name of God, the Most Gracious, the Most Merciful

1 *Kaf Ha Ya ‘Ayn Sad*

2 This is an account of your Lord’s mercy bestowed
upon His servant Zachariah, 3 when he called upon his
Lord in low tones, saying, 4 ‘Lord, my bones have
weakened and my head has turned hoary with age, but
never, Lord, have I been disappointed in my prayer to
you: 5 now I fear my kinsmen when I am gone. [I have
no hope of their continuing my mission] for my wife
is barren, so grant me a successor from Yourself, 6 to
be my heir and to be the heir [of the blessings] of the
House of Jacob; and make him, O my Lord, acceptable
to you.’

7 ‘Zachariah, We bring you good news of a son
whose name shall be John. We have not given such a
name to anyone before.’ 8 ‘My Lord!’ [said Zachariah],
‘How shall I have a son when my wife is barren and
I have reached such extreme old age?’

9 He said, ‘It will be so! Your Lord says, “It is easy
for Me for I created you when you were nothing
before.”’ 10 He said, ‘My Lord, grant me a sign!’ He
said, ‘Your sign will be that you will not speak to
anyone for three successive days and nights, although

sound in body.’ 11 Then Zachariah came forth from the
shrine to his people and told them by signs to glorify
the Lord morning and evening.

12 To John We said, ‘Hold fast the Book,’ and while
he was still a child, We bestowed upon him wisdom,
13 and tenderness [of heart] and purity. He was pious,
14 and dutiful towards his parents and was not haughty
or disobedient. 15 Peace be on him on the day of his
birth, and on the day of his death, and peace will be
on him on the day he is raised up to life again.

16 Recount in the Book how Mary withdrew from
her people to an eastern place 17 and kept herself in
seclusion from them. We sent her Our angel, who
presented himself to her as a full-grown human being.
18 When she saw him, she said, ‘I seek refuge in the
compassionate God from you; [do not come near] if
you fear the Lord.’ 19 ‘I am only the messenger of your
Lord,’ he replied. ‘I shall bestow upon you the gift of
a son endowed with purity.’ 20 She said, ‘How can I
have a son when no man has touched me; and neither
have I been unchaste?’ 21 [The angel] replied, ‘So shall
it be; your Lord says, “This is easy for Me; and We
shall make him a sign to people and a blessing, from
Us. This has been decreed.”’

22 So she conceived him and withdrew with him to
a distant place. 23 The pains of labour drove her to the
trunk of a date-palm. She said, ‘Oh, if only I had died
before this and passed into oblivion!’

24 But a voice called out to her from below, ‘Do not
despair. Your Lord has provided a brook that runs at
your feet, 25 and if you shake the trunk of this palm-
tree, it will drop fresh ripe dates on you. 26 Eat and
drink and rejoice. And if you see any human being say,
“I have vowed a fast [of silence] to the Gracious God,
and will not speak with any human being today.”’

27 Carrying her child, she brought him to her people.
They said, ‘O Mary, you have indeed done something
terrible! 28 Sister of Aaron, your father was not an evil
man, nor was your mother an unchaste woman!’

29 She pointed to the child. They said, ‘How shall
we talk to someone who is a child in the cradle?’
30 [But] he said, ‘I am God’s servant. He has given me
the Book and made me a prophet; 31 He has made me
blessed wherever I may be, and has enjoined upon me
prayer and almsgiving throughout my life. 32 He has
made me dutiful toward my mother, and He has not
made me arrogant or wicked. 33 Blessed was I on the
day I was born, and blessed I shall be on the day I die
and on the day I am raised to life again.’

34 Such was Jesus, the son of Mary. That is the
whole truth, about which they still dispute: 35 it does
not befit the majesty of God that He should beget a
son. Glory be to Him! He is far above that: when He
decrees something, He says only, ‘Be!’ and it is.

36 God is my Lord and your Lord, so worship Him
alone. That is the right path. 37 Yet different groups

differed among themselves. How awful it will be for those who have rejected the truth when a dreadful Day arrives! [38] How sharp of hearing, how sharp of sight they will be when they come to Us. But today, these evil-doers are obviously lost in error.

[39] Warn them of [the coming of] the Day of Remorse, when everything will have been decided, while they are heedless and do not believe. [40] It is We who will inherit the earth and all who dwell upon it: they shall all return to Us.

[41] Also recount the story of Abraham in the Book. He was a man of truth, and a prophet. [42] He said to his father, 'Why do you worship something that can neither hear nor see nor benefit you in any way? [43] Father, I have been given some knowledge which has not come to you, so follow me: I shall guide you along a straight path. [44] Father! Do not worship Satan—for, truly, Satan is a rebel against the Most Gracious One! [45] Father, indeed I fear lest a punishment from the Gracious One afflict you, and you become a friend of Satan.'

[46] [His father] said, 'Do you reject my deities, Abraham? If you do not desist, I shall surely stone you to death. Keep out of my way!' [47] Abraham replied, 'Peace be on you: I will pray to my Lord for your forgiveness—He has indeed been gracious to me—[48] I will separate myself from you and from whatever you call upon besides God, and I will pray only to my Lord.

It may well be that, in calling on my Lord, I will not
be disappointed.'
49 So when he had separated himself from them and
from what they worshipped besides God, We bestowed
on him Isaac and Jacob, and We made each of them
a prophet. 50 We granted them Our mercy and bestowed
on them true and high renown.
51 Tell also of Moses in the Book. He was indeed a
chosen one, and was a messenger and a prophet. 52 We
called out to him from the right side of the mount and
made him draw near to be in close communion with
Us; 53 and We gave him as his helper, out of Our mercy,
his brother Aaron, having made him a prophet.
54 Tell also of Ishmael in the Book. He was true to
his promise and was a messenger and a prophet. 55 He
exhorted his people to prayer and almsgiving, and his
Lord was pleased with him. 56 Tell also of Idris in the
Book. He was a man of truth and a prophet. 57 We
raised him to a high position.
58 These are the ones whom God has favoured: the
prophets from among the descendants of Adam and of
those whom We carried in the Ark with Noah; the
descendants of Abraham, of Israel, and of those whom
We have guided and chosen. For when the revelations
of the Merciful were recited to them, they fell down,
prostrating themselves and weeping.
59 But then they were succeeded by generations who
neglected their prayers and were driven by their own

desires. They will assuredly meet with destruction,
[60] except for those who repent and believe and do good
deeds. These will enter Heaven, and they will not be
wronged in the least.

[61] Theirs shall be the Gardens of Eden, which the All
Merciful has promised to His servants without their having
seen them, and most surely His promise shall be fulfilled.
[62] They will not hear therein anything vain, only greetings
of peace. They will receive their provision there morning
and evening. [63] That is the Garden which We will grant to
those of Our servants who have been God-fearing.

[64] We never descend except at your Lord's command.
What is before us and behind us and all that lies
between belong to Him. Your Lord is not forgetful.
[65] He is the Lord of the heavens and of the earth and
of all that is between the two. So worship Him alone
and be steadfast in His worship. Do you know of
anyone equal to Him in His attributes?

[66] Man asks, 'When I am once dead, shall I be raised
to life?' [67] But does man not remember that We created
him when he was nothing before? [68] By your Lord, We
shall most surely gather them and the devils too; and
bring them close to hell on their knees.

[69] Then We shall carry off from every group those
who were most stubborn in their opposition to the
Gracious One—[70] We surely know best those most
deserving of the fires of hell—[71] and there is not one
of you but shall pass through it: a decree from your

Lord which must be fulfilled. 72 Then We shall save
those who feared God, but the wrongdoers shall be left
there on their knees.

73 When Our clear revelations are recited to them,
those who deny the truth say to the faithful, ‘Which
of the two sides is better in respect of position and
makes a more impressive assembly?’ 74 We have
destroyed so many generations before them, who
surpassed them in material power and splendour.

75 Say, ‘The Gracious One grants respite for a time
to those who are in error until, when they are
confronted with what they are promised, either in
punishment [in the world] or in [the approach of] the
Hour, they will realize who is worse in respect of
position and who is weaker in resources.’

76 God increases His guidance to those who follow
guidance; and lasting good works are better in the
sight of your Lord and are most rewarding.

77 Have you seen him who denies the truth in Our
revelations and says, ‘I shall certainly be given
wealth and children.’ 78 Has he looked to the unseen,
or has he made a pledge to the Merciful One?
79 Indeed not. We shall record what he says and shall
prolong the punishment for him. 80 We shall inherit
all that he boasts of, and he will come to Us all alone.
81 They have taken other deities besides God, so that
they may be a source of strength for them. 82 But they
shall reject their worship and turn against them.

83 Do you not see that We have appointed devils to incite those who deny the truth to disobedience? 84 So take no hasty action against them; their days are numbered. 85 The Day will surely come when We shall gather the God-fearing like [honoured] guests before the Compassionate God 86 and We shall drive the sinful like a thirsty herd into Hell. 87 No one will have power to intercede, except for those who have permission from the Lord of Mercy.

88 They say, ‘The Gracious One has begotten a son.’ 89 Assuredly, you have uttered a monstrous falsehood: 90 the heavens might well-nigh burst thereat, and the earth break asunder, and the mountains fall down in pieces, 91 because they ascribe a son to the Gracious One. 92 It does not become the majesty of the Compassionate God to take to Himself a son: 93 there is none in the heavens or on the earth but shall return to the Merciful in utter submission— 94 He has counted them and numbered them precisely— 95 each one of them shall come to Him one by one on the Day of Judgement. 96 The Lord of Mercy will bestow affection upon those who believe and perform righteous deeds.

97 We have made it [the Quran] easy, in your own language [Prophet], so that you may convey glad news to the righteous and give warning to a stubborn people. 98 How many generations We have destroyed before them! Can you find a single one of them alive now, or hear so much as a whisper from them?

20. *TA HA*
(TA HA)

In the name of God, the Most Gracious, the Most Merciful

1 *Ta Ha*

2 We have not sent the Quran down to you to distress
you, 3 but only as an exhortation for him who fears
God; 4 it is a revelation from Him who has created the
earth and the high heavens, 5 the All Merciful settled
on the throne. 6 To Him belongs whatever is in the
heavens and whatever is on the earth, and whatever
lies in between them, and all that lies under the
ground.

7 Whether you speak aloud [or in a low voice], He
hears all, for He knows your secrets and what is even
more hidden. 8 God, there is no deity but Him. His are
the most excellent names.

9 Have you heard the story of Moses? 10 When he
saw a fire, he said to his family, 'Wait here. I can see
a fire. Perhaps I can bring you a brand from it, or find
some guidance at the fire.'

11 When he came close to it, a voice called out,
'Moses, 12 I am your Lord! Take off your sandals, for
you are in the sacred valley of Tuwa. 13 I have chosen
you. So listen to what is being revealed. 14 I am God.
There is no deity save Me; so worship Me alone, and

say your prayers in My remembrance. [15] The Hour is coming. But I choose to keep it hidden, so that every human being may be recompensed in accordance with his labours. [16] Do not let anyone who does not believe in it and follows his own desires turn you away from it and so bring you to ruin.'

[17] 'What do you have in your right hand, Moses?' [18] He replied, 'It is my staff. I lean on it, and with it, I beat down the leaves for my flock; I also have other uses for it.' [19] God said, 'Moses, cast it down.' [20] So he threw it down, and all of a sudden, it turned into a fast-moving serpent. [21] God said, 'Take hold of it, and have no fear: We shall return it to its former state. [22] Put your hand under your armpit: it will come out [shining] white, without any blemish. This shall be another sign.[a] [23] We shall show you some of Our greatest signs. [24] Go to Pharaoh; he has transgressed all bounds.'

[25] Moses said, 'My Lord! open up my heart, [26] and make my task easy for me. [27] Loosen the knot in my tongue, [28] so that they may understand my speech,

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[a] The fact is that whatever there is in this world, or whatever the events, all are 'miracles' of God, be it the emerging of a sapling from the earth or a stick becoming a snake. 'Extraordinary' miracles are shown through prophets to make man take notice of the everyday miracles wrought by God.

29 and appoint for me a helper from among my family,
30 Aaron, my brother. 31 Strengthen me through him,
32 and let him share my task, 33 so that we may glorify
You much 34 and remember You much: 35 You are
surely watching over us.' 36 God said, 'You have been
granted your request, Moses.

37 'Indeed, We showed Our favour to you before also,
38 when We revealed Our will to your mother, saying,
39 "Put him into a chest, then cast it into the river. The
river will cast it on to the bank, and there he shall be
taken up by an enemy of Mine and his." I showered
My love on you so that you might be reared under My
watchful eye. 40 Recall when your sister walked along
and said, "Shall I guide you to one who will take care
of him?" Thus We returned you to your mother, so that
her eyes might be cooled and that she might not grieve.
And you killed a man and We delivered you from
sorrow. We tested you with various trials. You stayed
for a number of years among the people of Midian,
then you came upto the standard, Moses.

41 I have chosen you for Myself. 42 Go, you and your
brother, with My signs, and do not be remiss in
remembering Me. 43 Go, both of you to Pharaoh, for
he has transgressed all bounds. 44 But speak gently to
him; perhaps he may yet take heed or even feel afraid.'

45 They both said, 'Our Lord, We fear that he may
commit some excess against us, or exceed all bounds
in transgression.' 46 God said, 'Do not fear; I am with

you both. I hear and I see. [47] Go to him and say, "We
are both messengers from your Lord. Let the Children
of Israel go with us, and do not oppress them. We have
brought you a Sign from your Lord, and may peace be
upon whoever follows the right guidance; [48] it has
been revealed to us that punishment shall overtake him
who rejects it and turns away!"'

[49] Pharaoh said, 'Who then is the Lord of you both,
Moses?' [50] Moses replied, 'Our Lord is He who has
given everything its form, then guided it.' [51] Pharaoh
asked, 'What about the previous generations?' [52] Moses
said, 'My Lord alone has knowledge of that, recorded
in a Book. My Lord neither errs nor forgets.'

[53] It is He who has laid out the earth for you and
traced routes in it and sent down water from the sky.
We have brought forth every sort of plant with it, [54] so
eat and graze your cattle. In this there are signs for
men of understanding. [55] From the earth We have
created you and We will return you to it, and from it
We shall bring you forth a second time.[a]

[56] We showed Pharaoh all Our signs but he rejected
them and refused to believe in them. [57] He said, 'Have

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[a] The creation of the earth, the institution of the system of rainfall, the growth of plants and greenery and other natural phenomena that have made the present world habitable for living things, are astonishingly great and wonderful manifestations.

you come to us to turn us out of our land by means of
your magic, Moses? [58] We will certainly bring you
magic to match it. So appoint a time between us and
you, in an open space, which neither we nor you will
fail to keep.'

[59] Moses said, 'The day of the encounter will be the
day of the festival, and let the people assemble when
the sun has risen high.' [60] So Pharaoh withdrew,
devised his stratagem and returned. [61] Moses said to
them, 'Woe to you! Do not invent lies against God, lest
He destroy you by some calamity: whoever invents
lies is bound to fail.'

[62] Then they [the magicians] conferred among
themselves, whispering to one another. [63] They said,
'Certainly they are both magicians who want to drive
you out of your land by their magic, and destroy your
best traditions. [64] Therefore, decide upon your plan
and then come forward in ranks. Whoever gains the
upper hand today shall surely triumph.'

[65] They said, 'Moses, will you throw down first, or
shall we be the first to throw down?' [66] Moses said,
'You throw down first.' Suddenly their ropes and
staffs appeared to him, by their magic, to be moving
about rapidly, [67] and in his heart Moses became
apprehensive, [68] but We said, 'Do not be afraid. It is
you who shall prevail.' [69] Throw down that [staff]
which is in your right hand—it shall swallow up what
they have wrought, for what they have wrought is only

a magician's trick. A magician shall never thrive,
come whence he may. 70 The magicians then prostrated
themselves. They said, 'We believe in the Lord of
Aaron and Moses.'

71 Pharaoh said, 'Have you believed in him before
I permit you? He must be your master who has taught
you magic. I will cut your hands and feet off on
opposite sides, and have you crucified on the trunks
of palm-trees. You shall know whose punishment is
more severe and more lasting.'

72 They said, 'Never shall we prefer you to all the
evidence of the truth that has come to us. Nor to Him
who has brought us into being. So decide whatever
you will. Your jurisdiction only covers the life of this
world—73 we have believed in our Lord so that He
may forgive us our sins and forgive us the sorcery that
you have forced us to practice. God is the best and the
most abiding.'

74 Indeed, he who comes to his Lord a sinner shall
be consigned to Hell; he shall neither die therein nor
live. 75 But he who comes to Him as a believer, having
done good deeds, shall be exalted to the highest ranks,
76 he will abide forever in the Gardens of eternity,
through which rivers flow. That is the recompense for
those who purify themselves.

77 We sent a revelation to Moses saying, 'Take away
My servants by night and strike for them a dry path
through the sea. Have no fear of being overtaken and

do not be afraid.' 78 Pharaoh pursued them with his
hosts, but they were submerged by the sea, which was
destined to overwhelm them. 79 For Pharaoh had led
his people astray and did not guide them.

80 Children of Israel! We delivered you from your
enemies and We made a covenant with you on the right
side of the Mount. We sent down manna and quails for
you, 81 'Eat from the wholesome things with which We
have provided you but do not transgress, lest you
should incur My wrath.' [We said], 'He that incurs My
wrath shall surely be ruined. 82 But I am most forgiving
towards him who turns in repentance and believes and
acts righteously and follows the right path.'

83 [When Moses was upon the Mount, God said,] 'O
Moses, why have you come with such haste from your
people?' 84 He said, 'They are following in my
footsteps, while I have hastened to You, my Lord, to
please You.' 85 But God said, 'We have tested your
people in your absence. The Samiri has led them
astray.'

86 Moses returned to his people in anger and great
sorrow. He said, 'My people, did your Lord not make
you a handsome promise? Was my absence too long
for you? Did you desire that your Lord's wrath should
descend upon you, when you broke your promise to
me?'

87 They answered, 'We did not break our promise to
you of our own accord, but we had to carry loads of

the people's ornaments and so we threw them [into the
fire] for that was what the Samiri suggested,' [88] then
he forged a calf for them—an image producing a
lowing sound. They said, 'This is your deity, the deity
of Moses; he has forgotten it.' [89] Why did they not see
that it could not give them any response and had no
power to harm or benefit them?

[90] Aaron had already told them, 'O my people! You
are only being tested by this. Your Lord is the All
Merciful, so follow me and obey my command.' [91] They
replied, 'We shall not cease to worship it until Moses
returns to us.'

[92] Moses said to Aaron, 'What prevented you, when
you saw that they had gone astray, [93] from following
me? Why did you disobey my command?' [94] Aaron
said, 'Son of my mother! Do not seize me by my beard
nor by my head. I was afraid that you would say, "You
have caused dissension among the Children of Israel
and did not pay heed to my words."'

[95] Moses said, 'What was the matter with you,
Samiri?' [96] He said, 'I perceived what they did not see.
So I took a handful [of dust] from the footprint of the
Messenger and threw it in [the calf]. That is what my
inner self prompted me to do.' [97] Moses said, 'Begone!
It shall be your lot to say throughout your life, "Do not
touch me," and you will be faced with a fate from
which there will be no escape. Now look at your deity
to which you have become so devoted: we shall burn

it up, and then scatter it into the sea. 98 Your only deity
is God, there is no deity but Him. His knowledge
encompasses all things.’

99 Thus We relate to you the history of past events,
and We have given you a reminder [the Quran] from
Us. 100 Whoever turns away from it will bear a heavy
burden on the Day of Judgement, 101 which they shall
bear forever. It will be a grievous burden for them on
the Day of Judgement, 102 the Day when the trumpet
shall be blown: We shall gather all the sinners on that
Day. Their eyes will turn blue with terror 103 and they
shall murmur to one another, ‘You stayed only ten
days on the earth’—104 We know best what they will
say. The most perceptive of them will say, ‘You stayed
only one day.’

105 They ask you about the mountains. Say, ‘My
Lord will scatter them as dust 106 and leave the earth
level and bare, 107 with neither hollows nor upthrust
mounds to be seen. 108 On that Day all will follow the
summoning voice from which there is no escape; and
all voices will be hushed before the Lord of Mercy,
and nothing will be heard except a subdued murmur.

109 On that Day no intercession will avail, except
from one who has received the sanction of the
Merciful and of whose words He approves—110 He
knows what is before them and what is behind them,
but they cannot encompass Him with their
knowledge—111 on that Day all faces shall be humbled

before the Living, Self-Subsisting One. Those burdened
with evil deeds will come to grief, 112 but he who does
good works, being a believer, shall fear no harm nor
any injustice.'

113 We have thus sent down the Quran in Arabic and
given all kinds of warnings in it, so that they may fear
God, or may take heed—114 exalted is God, the True
King. Do not be impatient with the Quran before its
revelation is completed, and say, 'My Lord, increase
my knowledge.'

115 We made a covenant with Adam before you, but
he forgot, and We found him lacking in constancy.
116 When We said to the angels, 'Prostrate yourselves
before Adam,' they all prostrated themselves, except
for Satan, who refused, 117 We said, 'Adam, [Satan] is
an enemy to you and to your wife. Let him not turn you
both out of Paradise and thus make you come to grief.

118 'Here you shall not go hungry or be naked,
119 you shall not thirst, nor feel the sun's heat.' 120 But
Satan whispered evil to him, saying, 'Adam, shall I
lead you to the tree of immortality and to a kingdom
that never declines?' 121 They both ate the fruit of this
tree, and so they became conscious of their nakedness
and began to cover themselves with the leaves of the
Garden. Thus Adam disobeyed his Lord and fell into
error. 122 Then his Lord had mercy on him, accepted
his repentance and guided him.

123 God said, 'Go down, both of you, from here, as

enemies to one another.’ If there comes to you
guidance from Me, then whoever follows My guidance
will not lose his way, nor will he come to grief, 124 but
whoever turns away from My reminder, will lead a
straitened existence and on the Day of Judgement We
shall raise him up blind 125 and he will ask, ‘Lord, why
have You raised me up blind, while I possessed sight
before?’ 126 God will say, ‘Just as Our signs came to
you and you ignored them, so will you on this Day be
ignored.’ 127 Thus We shall reward the transgressor
who denies the signs of his Lord. But the suffering of
the life to come is more terrible and more lasting.

128 Do they not learn a lesson from Our destruction
of many generations before them in whose dwelling-
places they walk about? Surely in this are signs for
men of understanding. 129 But for a pre-ordained Word
from your Lord, and a term [of respite] already fixed,
immediate punishment would inevitably have taken
place. 130 So be patient with anything they may say and
glorify your Lord with His praise before the rising of
the sun and before its setting; and glorify Him in the
hours of the night and at the beginning and end of the
day, so that you may find comfort.

131 Do not regard with envy the worldly benefits We
have given some of them, for with these We seek only
to test them. The provision of your Lord is better and
more lasting. 132 Bid your people say their prayers,
and be constant in their observance. We demand

nothing from you. It is We who provide for you, and
the best end is that of righteousness.
[133] They say, 'Why does he not bring us a sign from
his Lord?' Have they not been given sufficient proof
in previous scriptures? [134] If We had destroyed them
with a punishment before this, they would have surely
said, 'Our Lord, why did you not send to us a
messenger so that we might have followed Your
commandment before we were humiliated and
disgraced?' [135] Say, 'Everyone is waiting; so wait if
you will. You shall know who has followed the right
path, and who has found guidance.'

21. THE PROPHETS (*AL-ANBIYA'*)

In the name of God, the Most Gracious, the Most Merciful

[1] The time of reckoning has drawn near for mankind,
yet they are heedless and turn away. [2] Whenever any
fresh admonition comes to them from their Lord, they
listen to it, but do not take it seriously; [3] their hearts
are distracted and forgetful. The wrongdoers confer
together secretly, saying, 'Is not this man a mortal like
you? Will you succumb to magic with your eyes
open?' [4] Say, 'My Lord knows every word spoken in
the heavens and on the earth. He is All Hearing, All
Knowing.'

[5] Some say, 'These are his confused dreams.' Others say, 'He has invented it himself,' and yet others say, 'He is a poet. Let him bring us a sign as previous messengers did.' [6] Before them, not one of the communities which We destroyed believed either. Will these believe?

[7] The messengers We sent before you were but men whom We had sent revelations. Ask the People of the Book if you do not know this—[8] We did not give them bodies that needed no food, nor were they to live forever. [9] Then We fulfilled Our promise to them and We saved them and those with them whom We pleased, and We destroyed those who exceeded all bounds.

[10] We have revealed a Book to you which is admonition for you. Will you not then understand? [11] How many communities of evil-doers We have destroyed, raising up other people after them. [12] When they felt Our punishment coming upon them, they began to flee from it. [13] They were told, 'Do not try to flee, but return to the comfort and luxuries in which you exulted and to the places where you lived, so that you may be questioned.' [14] They said, 'Woe to us! We were indeed wrongdoers,' [15] and this they kept repeating until We caused them to become like a field mowed down, and reduced to ashes.

[16] It was not in play that We created the heavens and the earth and all that lies between them. [17] Had We

wished to find a pastime, We would surely have found
it in that which is with Us, if such had been Our will.
18 We will hurl the truth at falsehood, the falsehood
shall be crushed and will disappear. Woe to you for
what you utter.

19 To Him belongs whosoever is in the heavens and
on the earth and those that are with Him are never too
proud to worship Him, nor do they grow weary; 20 they
glorify Him night and day without tiring.

21 Have they taken deities from the earth who can
bring the dead to life? 22 If there had been in the
heavens and on the earth, other deities besides God,
both the heavens and earth would be ruined. God, Lord
of the throne, is far above that which they ascribe to
Him. 23 None shall question Him about His works, but
they shall be questioned.

24 Have they taken other deities besides Him? Say
to them, 'Bring your proofs. This is the reminder of
those who are with me and the reminder of those who
were before me.' But most of them do not know the
truth, and so they turn away from it. 25 We sent all
messengers before you with this revelation: 'There is
no deity save Me, so worship Me alone.'

26 They say, 'The All Merciful has taken a son!'
Glory be to Him! They are only His honoured
servants: 27 they do not try to speak ahead of Him, and
they act at His command. 28 He knows what is before
them and what is behind them, and they cannot

intercede without His permission. Indeed they
themselves stand in awe of Him. [29] Whoever of them
should say, 'I am a deity besides Him,' shall be
requited with Hell. Thus do We reward the wrongdoers.

[30] Do not those who deny the truth see that the
heavens and the earth were joined together and that We
then split them asunder? And that We have made every
living thing out of water? Will they still not believe?

[31] We set firm mountains upon the earth lest it
should sway under them, and We placed therein
passages for paths so that they might find their way.
[32] We have made the heaven a well-secured canopy;
yet still they turn away from Our signs. [33] It is He who
created the night and the day, and the sun and the
moon, each gliding in its orbit.

[34] We have not granted everlasting life to any human
being before you; then if you [Muhammad] should die,
will they live forever? [35] Every soul shall taste death;
We test you with both good and evil [circumstances]
as a trial. To Us you shall return.

[36] When those who deny the truth see you, they
laugh at you, saying, 'Is this the one who talks of your
deities?' Yet it is they who deny all mention of the
Gracious One.

[37] Man is a creature of haste. Soon I will show you
My signs, but do not ask Me to hasten them. [38] They
ask, 'When will this promise be fulfilled, if what you
say be true?' [39] If only those who deny the truth knew

the time when they would not be able to ward off the
fire neither from their faces nor from their backs. They
will not be helped! 40 Indeed, it will come upon them
suddenly and confound them; and they will not be able
to ward it off, nor shall they be reprieved. 41 Other
messengers have been mocked before you, but those
who scoffed were overwhelmed by the very thing they
had mocked.

42 Say, ‘Who will save you from the wrath of the
Most Gracious, by night and by day?’ Yet they turn
away from the remembrance of their Lord. 43 Do they
have other deities who can defend them against Us?
They cannot even help themselves, neither can they be
aided against Us.

44 Yet We bestowed the good things [of life] upon
their fathers for a great length of time. But do they not
see how We are shrinking their borders? Is it they who
will prevail?

45 Say, ‘I warn you only through the Revelation.’
But the deaf can hear nothing when they are warned,
46 yet if even a breath of your Lord’s punishment
touched them, they would say, ‘Woe to us! We were
indeed wrongdoers.’

47 We shall set up scales of justice on the Day of
Resurrection, so that no soul can be in the least
wronged. Actions as small as a grain of mustard seed
shall be weighed. We are sufficient as a reckoner.

48 We gave Moses and Aaron the criterion of right

and wrong and a light and reminder for the righteous,
49 those who fear their Lord in the unseen, also dread
the Hour of Judgement. 50 This is a blessed reminder
that We have revealed to you. Will you then reject it?

51 Before this We gave Abraham his guidance. We
knew him well. 52 When he asked his father and his
people, 'What are these images to which you are so
devoted?' 53 They replied, 'We found our fathers
worshipping them.' 54 Abraham said, 'Indeed, you and
your fathers have been clearly misguided.'

55 They said, 'Have you brought us the truth or are
you jesting?' 56 Abraham replied, 'Your Lord is the
Lord of the heavens and the earth, who created them,
and I bear witness to that. 57 By the Lord, I will devise
a plan against your deities after you have gone away
and turned your backs!' 58 He broke them all into
pieces, except for the biggest one of them, so that they
might return to it [for enquiry].

59 'Who has done this to our deities? He must be a
wrongdoer.' 60 Some said, 'We heard a young man,
called Abraham, talking about them.' 61 They said,
'Then bring him here in the sight of all the people, so
that they may act as witnesses.' 62 They said, 'Abraham,
was it you who did this to our deities?' 63 He answered,
'Rather this biggest one of them did it. Ask them, if
they can speak.'

64 Then they turned to one another and said, 'It is
you yourselves who are in the wrong,' 65 then they

hung their heads, and said, ‘O Abraham! You know
they cannot speak.’ 66 Abraham said, ‘So, do you
worship something instead of God that can neither
benefit you nor harm you? 67 Shame on you and on
whatever you worship instead of God. Can you not
understand?’
68 They said, ‘Burn him and help your deities, if you
are resolved to do something.’ 69 But We said, ‘Fire!
Be cool and a means of safety for Abraham.’ 70 They
had sought to do him harm, but We frustrated them.
71 And We saved him and Lot [and brought them] to
a land which We had blessed for all people, 72 We
bestowed Isaac and then Jacob on him as an additional
boon and We made all of them righteous. 73 We made
them leaders who guided people by Our command. We
revealed to them the doing of good, observance of
prayer and the giving of alms and Us alone did they
worship.
74 To Lot We gave wisdom and knowledge and
delivered him from the city which practiced
abomination. They were indeed a wicked people.
75 We admitted him to Our mercy; he was a righteous
man.
76 Before him Noah cried out to Us, and We heard
his prayer. We saved him and all his household from
a great distress. 77 We helped him against his people
who rejected Our revelations. They were surely a
wicked people, so We drowned them all.

78 Tell of David and Solomon who both passed
judgement on the field into which some people's sheep
had strayed [and grazed] at night. We bore witness to
their judgement. 79 We gave Solomon the right
understanding of the matter, and We bestowed wisdom
and knowledge on both of them. We caused the
mountains and the birds to celebrate Our praises along
with David. We had the power to do this— 80 We
taught him the art of making coats of mail for you, to
protect you in battle. Will you then give thanks?

81 We subjected to Solomon the stormy wind, which
blew at his behest towards the land which We had
blessed. For it is We who have knowledge of all
things—82 We also subjected to him some of the jinn
who dived for him in the sea and performed other
tasks; We kept a watch over them.

83 Remember Job when he called on his Lord
saying, 'I have been afflicted with great distress: but
You are the most merciful of the merciful.' 84 We heard
his prayer and relieved his suffering, We restored to
him his family, doubling their number as an act of Our
grace, and as a reminder for the worshippers.

85 Remember Ishmael and Idris and Dhul Kifl: they
were all patient and steadfast. 86 We admitted them to
Our mercy. They were all righteous men.

87 Remember the man in the whale [Jonah] when he
went away in anger, thinking We had no power over
him. But he cried out in the darkness, 'There is no

deity but You. Glory be to You! I was indeed wrong.'
88 So We heard his prayer and delivered him from
sorrow. Thus shall We deliver the true believers.
89 Remember Zachariah, when he called out to his
Lord, 'Do not leave me heirless Lord, You are the best
of heirs.' 90 So We heard his prayer and bestowed John
upon him and made his wife fit to bear him a child.
They used to hasten to do good and they called on Us
in hope and fear, and they were always humble
towards Us.
91 Remember the one who guarded her chastity; so
We breathed Our Spirit into her, and made her and her
son a sign for all people.
92 This community of yours is one community and I
am your Lord, so worship Me. 93 But they divided
themselves into factions, but to Us they shall all return.
94 He who does good works while he is a believer, shall
not see his efforts disregarded: We record them all.
95 It is ordained that no nation We have destroyed
shall ever rise again, 96 but when Gog and Magog are
let loose and swarm down from every hillside and they
spread out, [leaping across every barrier of land and
sea], 97 when the true promise of God draws near,
those who denied the truth will stare in amazement,
crying, 'Woe to us! We have been so heedless of this.
Indeed, we were wrongdoers.'
98 You and what you worship instead of God will be
fuel for hell: to it you shall all come— 99 if those had

really been deities, they would not have been led there;
but there they will remain forever. [100] They shall groan.
They will not hear therein anything else. [101] But those
who have been promised a good reward by Us will be
kept far away from Hell—[102] they will not hear the
slightest sound of it, and they shall forever abide in a
state of bliss, among everything their souls longed for.
[103] The great Horror [of the Day of Judgement] shall not
grieve them, and the angels will welcome them, saying,
'This is your Day which you have been promised.'

[104] On that Day We shall roll up the heavens like a
scroll of parchment. As We originated the first creation,
so shall We repeat it. This is a promise binding on Us.
Truly, We shall fulfill it. [105] We have already written
in the Psalms following the Reminder, 'My righteous
servants shall inherit the earth.' [106] Herein, surely is a
message for true worshippers.

[107] We have sent you forth as a mercy to all
mankind. [108] Say, 'It has been revealed to me that your
God is but One God. Will you then submit to Him?'
[109] If they turn away, say, 'I have warned you all alike,
though I do not know whether [the scourge] which you
are promised is near at hand or far off. [110] God surely
knows what you say openly and also knows what you
conceal. [111] Nor do I know whether it may mean a trial
for you and a short reprieve.' [112] Say, 'My Lord, judge
with truth. Our Lord is the Gracious One whose help
we seek against what you utter.'

22. THE PILGRIMAGE
(*AL-HAJJ*)

In the name of God, the Most Gracious, the Most Merciful

1 O People! Fear your Lord. The catastrophe of the
Last Hour shall be terrible indeed: 2 when that Day
comes, every suckling mother shall forsake her infant
and every pregnant woman shall cast her burden and
everyone will appear intoxicated, although they are
not: the punishment of God will be severe indeed. 3 Yet
there are some who dispute about God without having
any knowledge and they follow every rebellious devil,
4 it has been decreed concerning anyone whom he
befriends, that he shall mislead him and guide him to
the punishment of the Fire.

5 O people! If you are in doubt about the
Resurrection, remember that We first created you
from dust, then from a sperm drop, then from clotted
blood, then a lump of flesh, both shaped and unshaped,
so that We might manifest to you [Our power]. We
cause what We will to stay in the womb for an
appointed time, then We bring you forth as infants and
then We cause you to grow and reach full growth.
Then, some of you will pass away early in life, while
some of you will reach extreme old age in which they
will know nothing of what they once knew. You see the
earth, dead and barren, but no sooner do We send down